THE ORIGINALL OF IDOLATRIES - DARCIE

1624

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THE ORIGINALL OF IDOLATRIES: OR THE BIRTH OF HERESIES:

A true, Sincere, and exact description of all such SACRED SIGNES, SACRIFICES, and SACRAMENTS as haue been instituted and ordained of GOD since ADAM;

With the true source and liuely Anatomy of the Sacrifice of the Masse.

First faithfully gathered out of sundry Greeke and Latine *Authors, as also out of diuers learned Fathers;*

By that famous and learned ISAAC CASAVBON, and by him Published in French, for the good of Gods Church: And now translated into English for the benefit of this Monarchy;

By ABRAHAM DARCIE.

LONDON
Printed by Authoritie, for NATHANIEL BVTTER.
Anno Dom. MDCXXIV.

TO THE HIGH AND MIGHTY CHARLES

PRINCE of VVALES, &c.

Heire Apparant to the incomparable Monarchies of GREAT BRITAINE, &c.

Moſt mighty PRINCE,

HEAVEN *turning all the Eminent* DANGERS *and* PERILS, *of your* HIGHNES *famous* TRAVELL *to a*

ſtrengthening and Confirmation of your HEROICALL *and Magnanimous* SPIRIT, *happily returned your* HIGHNES *to your owne proper Soyle with all true Hearts, ioyfull* CRIES, *and inexpreſsible* ACCLAMATIONS *of your loyall Subiects, who (with the reſt of GODS people) are euer bound to yeeld Thankes vnto the LORD; in ſolemnizing that bleſt* SVNDAY *whereon your* HIGHNES *landed:*

I am bold at this your ioyfull Returne, to preſent to your PRINCELY *view, This Excellent, ſincere, and moſt learned worke, which may ſerue for a true and bright* MIRROR, *wherein cleerely to diſcerne the liuely Portraiture of the true* CHVRCH, *by the foule and odious deformities of her* OPPOSITE. *A Treatiſe ſo faithfull and*

and rare, that it will absolutely resolue many doubts which vndoubtedly haue beene discussed in your HIGHNES *hearing; and poynt out, as it were, with a diuine finger, the vncleane Puddle and Sinke, from which all moderne Impurities in* GODS SERVICE *tooke apparant Originall. It was first Published in French, and now by my willing indeauors expreſt in Engliſh, out of a poore Strangers zeale, and desire herein to make knowne to your* HIGHNES *the inward loyall affection of my heart, wholly douoted to the humble obseruance of your High, and most deseruing Titles, and Illustrious dignities: Resoluing euer both in life and death, constantly to perseuer*

Your HIGHNES most

Humble and deuoted prostitute,

AB. DARCIE.

A TRES-PVISSANT PRINCE CHARLES

PRINCE DE GALLES DVC DE CORNVALL, YORKE, ET

ALBANI, MARQVIS D'ORMONT,

CONTE DE CHESTER, &c. FILZ VNIQVE DV ROY.

CHARLES STAVART

ANAGRAM.

CHAST STAR RVLE

CHAST STAR RVLE long,
on your Illustr'ous Name,
EAV'N pleasing PRINCE,
Accept this ANAGRAME.
AT HOME, in FORREIGNE PARTS,
at SEA, on LAND
AFE you haue STOOD; So may
you euer stand;
O fright pale DANGER, checke
SINNES Surging SEAS,
INNE that doth hourely seeke
the SOVLES diseas;
He various Changes of your
FAMES bright STORY;
NGELS protect for that
IMMORTAL GLORY:
Ich glittering STAR-LIGHT,
(Sempiternall Sence
Auisht at sight) of GODS
Omnipotence:
Nder whose SACRED Sempitern
Defence,
Ong liue CHAST STAR, on
Earth, to RVLE and shine
Ternally in HEAV'N,
a Star DIVINE.

TO
THE HONOR
AND VSE OF THE
MOST ILLVSTRIOVS,
GEORGE, Duke of *Buckingham*, his Grace:

And to the Right Honourable

The Earle of *Arran*, Son to the Marquis *Hamilton*.

WILLIAM Earle of *Denbigh*, &c.

HENRY Viſcount *Rochford*, &c.

Sir HENRY RICH, Baron of *Kenzington*.

M. EDWARD MONTAGVE

Sir GEORGE GORING.

IAMES Earle of *Carlile*, Viſcount *Doncoſter* &c.

THOMAS Viſcount *Andeuer*, &c.

SPENCER Lord *Compton*.

The Lord VAVGHAN.

Sir FRANCIS STVART.

Sir ROBERT CARR.

Sir IOHN NORTH.

Sir FRANCIS COTTINGTON.

Sir EDWARD VARNEY.

With the reſt of the Noble Peeres and worthy Gentlemen of GREAT BRITAINE, that were in SPAINE, to Attend on the Moſt Mighty and Gracious Prince CHARLES, our incomparable Prince.

ABRAHAM DARCIE humbly preſents the Tranſlation of this excellent and rare Worke to their Honorable cenſure; wiſhing to their Noble, Religious and Vertuous Perſons all increaſe of true HONOR in this WORLD, and in HEAVEN infinity of thoſe incomprehenſible FELICITIES, and eternall ioyes allotted to Chriſts Elect.

MOST ILLVSTRIOVS,

RIGHT HONORABLE,

RIGHT WORTHY,

NO Honors can bee comparable to those, which GOD most graciously returnes vpon them, who constantly in this World, aduance the true Honor of his NAME, and confidently maintaine, against all oppositions, his sacred Verity and Truth. This famous Monarchy hath alwayes, as vpon so many firme and Noble Pillars, committed the earthly foundation of GODS Church and flocke, to the Religious care and Honourable supportations of her Noble Peeres, out of which number, you are such Patrons, as haue euer manifested a rare and confident protection of GODS vnspotted Religion and Worship: but in your late Honovrable employments in forraine parts, vnder our Illustrious PRINCE, they haue receiued a more apparent testimony of your true Hearts Religion and Zeale, when soiourning for a time, (as one may say) in the very Tents of Kedar, and beholding with your bodily eyes, many superstitious Idolatries, you yet retained

tained firme and vnſhaken, the treaſure of a ſincere faith, and inuiolable conſcience, hauing conueniently

——L'OEVIL AV GVET,

the eye at his ſight-hole, (as our French Prouerbe termes it) the better to diſcerne of all obiects, and with the ſurer ayme, to leuell all your Honourable Actions, and worthy deſignes.

There is no doubt but your Noble ſelues mette with many Oppoſitions and Encounters, by way of diſcuſſion and Argument: But the Scripture being a Teſt & quadrant, by which they are not willing to trie, or ſquare their proceedings, Learned CASAVBON hath made a diligent ſearch & Inquiſition of their owne Regiſters, and Records, and chiefly out of the Volumes of the Commentaries of ELASOPOLITAN, whereas by the direction of a Diuine hand, may bee found out the Birth and Originall of all adulterous and ſtrange Adoration, from the firſt ADAM, to theſe our later times, but eſpecially the Sacrifice of the ROMANE MASSE, is here moſt learnedly delineated to true life, from the cradle and infancie thereof, till now that it hath made ſo great and perillous a progreſſion.

The AVTHORS are nominated the ſeuerall parcels ſet downe, as they were in ſeuerall AGES annexed, the perſpicuous difference betwixt it, and the infallible forme of the Apoſtolicall, and Primitiue CHRISTIAN worſhip is explained, with whatſoeuer elſe that meere HVMANE TRADITION & INVENTION hath vniuſtly vſurped, ouer Orthodoxall, and vnſported true ſeruice in the CHVRCH OF GOD. So as clearely diſcerning the Scandals, the Scandalizers likewiſe are as plainely reuealed, and this Chriſtian *Domus deuiſa in ſe*: Out of my humble and dutifull affection,

The Gratulatory Epiſtle.

I could not but commend this excellent Treatiſe, to your Honourable viewes, and learned cenſure, the which I haue ſtudiouſly expreſſed in the Engliſh Tongue, principally to manifeſt vnto all your Lorſhips, my ſeruiceable and grateful heart, both to euery one of your Honours in particular, as alſo to this happy Kingdome in generall, to whoſe bounties and protection I ſtand deepely oblieged; and as he, whoſe thoughts haue no higher ſcopes nor ayme, then iuſtly to bee reputed.

YOVR GRACE,

YOVR HONORS,

and YOVR WORTHINES,

Moſt faithfull, and humbly deuoted,

ABRAHAM DARCIE.

THE AVTHORS EPISTLE TO THE READER.

Most courteous Reader,

Considering the Controuersies and bloudy hatred grown betwixt those (who professe themselues Christians) about Religion, for they aspiring to retaine these vaine superstitions proceeding from their predecessors: and many also not contented, do inuent new Sects, Schismes and Heresies: Others (least in number) diuinely inspired, and of God elected, desire to extirpate the Darkneße of Ignorance, thereby to cauſe reſplendently to ſhine, the Light, and claritie of Truth: But it seemes, that the most dangerous Poyſon that Satan vſeth to entoxicate men with the Venym of sedition, and cruell contention and hatred, deriues chiefly from the Maße, diſguiſed with ſome good meaning, maſked and couered (peraduenture) with a good intention. And although that many heretofore haue by ſundry faithfull deſcriptions endeuoured to diſcouer to the world the deceitfulnes, error, and blindneſſe thereof, yet could they not preuaile, nor giue light to their duskiſh and heauy ſight.

Therefore now, without any paſſion, I haue faithfully extracted, and liuely drawne out, from the Volumes of ELASOPOLITAN'S COMMENTARIES: (It is a large & faithfull deſcription; whereof the ſecond Volume treates of the Conſtitutions of great Pontifs, Soueraigne Prieſts, and Sacrificers, as haue been ordained ſince the beginning of the World, and their true Number, Power, Riches, and Authority; (all for thy only benefit) *this ſincere Summary of the* Sacrifice, *called* The Maſſe.

The Author to the Reader.

In this Treatise (though little in appearance) are designed and set downe all such Sacred Signes, Sacrifices, and Sacraments *ordained of GOD from time to time: As also the* Corruptions *that haue grown successiuely in the* Church of GOD: *whereby I doe euidently shew the birth of all* Heresies *and* Idolatries, *and especially the true Originall of the* Masse; *for the which the world is in great strifes, bloudy Contentions, cruell Diuisions, Hatred, and lamentable Ciuile Warres: for some do* Inuectiuate *&* Inueigh *against it, alleaging that it is newly deuised and inuented; others defend it by prescription, and long poßession; and thus by such like altercations the Christian Church is sore afflicted with the yoke and* Terror *of* Sedition. *But if thou art a* Christian *(beloued Reader) of what Sect soeuer,* Papist, *or* Euangelicall; *I pray thee heartily, for thy owne good, to haue patience to reade this Worke; for by it thou mayest euidently know, and plainely discouer the very trueth of whatsoeuer thou standest in doubt of, what Sacrifices, Sacraments, and Sacred Signes haue beene instituted of GOD since* Adam; *what is the Masse and Originall thereof; who were her Founders, Augmenters, and Inuenters; and to the end thou mayest firmely beleeue with assurance, all the Contents herein mentioned, haue recourse to those Authors out of whose Bookes and Workes I haue drawne and deriued it: their Names and Bookes are quoted in the Margent. So ayming at GODS glory and thy owne Benefit, I rest with my prayers to GOD. to inspire thee with his* Holy Spirit, *by the intercession of our onely* Sauiour, Redeemer, *and* Mediatour

IESVS CHRIST. Amen.

THE TRANSLATOR TO the Courteous Reader, wisheth all *Sauing health in* IESVS CHRIST.

WIse Politicians (fauourable Reader) in their *Institutions*, and *Gouernement of Common-wealths*, doe hold for an infallible maxime, that to reforme Corruptions and abuses in *States*, better course cannot be taken, then often to reduce things to their primitiue Original; Because Lawes at first enacted with good and profitable intention, in the Reuolution of few yeeres, by mens instability and inconstancie of minde, or the peculiar interest of Auarice by Iniustice, are abrogated and neglected. *The Venetians beeing a people at this day celebrous, and famous for their Gouernement, haue a Supreame Magistratie, which they call* A Syndicate, *that once in a few yeeres, survey all the* Offices *and* Dignities *in their Common-wealth*, the Duke *himselfe not there excepted, to looke into abuses, and preuent their deepe roote and plantation; that so all things may continue and stand entire, according to the rules and precepts of their first Constitutions and ordinances.*

Also a Garden-plot, though neuer so curiously drawne or distinguished into borders, and set with all manner of odoriferous flowers, and wholesome herbes, yet euery showre of raine brings foorth new weedes, the which if they be not carefully, and dayly supplanted, will soone ouergrow the good plants, and bring the same to a wilde and sauage plot of ground. And though the ineuitable deprauation and corruption of mans nature carry so strong a hand in things transitory and mutable, yet one would thinke they should be more stable and prouident in those courses tending to eternall saluation, and soules reprobation, in obseruing those Lawes and Commandements, vttered by GOD himselfe, and recommended to all Posterities for a square Rule, whereby to measure our faith and actions. Notwithstanding men are more prone to Declination and Corruption, in that from the very beginning, and first institution of the Law *Mosaicall*, till these present times, that for many ages haue receiued the cleere and manifest Truth, and doctrine Euangelicall,

The Translator to the Reader.

licall, *Heresies* haue euer crept in and caried too powerful an hand, as Verity it selfe, like gold in the bowels and entrals of the earth, is encombred with a wonderfull deale of oare and drosse, which is not like to be separated till the last fire of tryall, which shall prooue euery mans worke, and cast out the drosse to be trampled and troden vnder foote; wherefore (Christian Reader) for the better satisfaction and generall good of all Gods Church, I haue laboured to translate this curious and admirable Master-peece, most worthy and necessary to be obserued and read: for thou mayest, as in a *Mirror*, cleerely see and discouer the *Birth* and the *Originall* of this foule Monster *Heresie*, in the *Church*, euen from the first ages before the written Law, as also during the force and efficacie of the *Mosaicall Sacrifices*, and now in these later times more pertinent vnder the Law and precepts of Christs holy Gospel, wherein are deduced the Authors and Founders of the *Romane Masse*. And what conformity it holds with the *Ethnicke-Rites* and *Ceremonies*, and how farre a digression it hath made from the doctrine, life, and practise *Apostolicall*, and the ages of the *Primitiue Church*, wherein the Author euer hath abandoned all passion & partiality, and in ful proofes, cited none but either approued and authentike Authors, as the ancient Doctors and writers of the Church, that liued before the present Inundations of superstitious Traditions.

Bring them to the Text of Gods Word, compare them with the example of the Prophets and Apostles, obserue the Customes of the Primitiue Churches and thus, by reducing them to their beginnings it will be, easie to iudge whether they stand still in that vnspotted integritie, or haue not adulterously prophaned the sincere worship of GOD, with many, and meere humane inuentions.

If thou doest but vouchsafe the diligent and carefull reading hereof, I make no doubt but it will yeeld great comfort to thy Conscience, & confirmation to thy Faith, as that which will cleerely delucidate many hidden passages, that haue not hitherto been reuealed: and if it may take this happy effect, I shall thinke my paines sufficiently requited and recompensed in all things, ayming at GODS glory, and not mine owne.

And thus I rest

Thine affectionate,

and humbly deuoted,

ABR. DARCIE.

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THE BIRTH OF HERESIES:

OR,

A true and faithfull deſcription *of all ſuch* SACRED SIGNES, SACRIFICES, *and* SACRAMENTS, *as haue* been inſtituted of God ſince the Worlds Creation;

Together with the Originall and true Anatomie of the Maſſe:

As alſo the corruptions and abuſes of all theſe holy things from the beginning.

CHAP. I.

Of Sacred Signes.

IN the time preordained of GOD by his inſcrutable and incomprehenſible Wiſedome, (when hee had created man to his true Image and likeneſſe, the better to moue and incite him to feare and obedience, as alſo to make him partaker of his

bleſsings, he gaue him ſome exerciſe of vertue whereby hee might acknowledge him his Almighty GOD, and omnipotent Creatour) were ordained many *Signes*, *Sacrifices*, and *Sacraments*: Firſt, to our firſt Father *Adam*, to whom with his Succeſſors, corporall men, God allotted corporall ſignes, to approue the better of their obedience, to wit, trees planted in the middeſt of the Orchard, and earthly Paradiſe, which although they were not of any other qualitie then the other plants: yet notwithſtanding being dedicated and conſecrated of God for Sacraments, or Sacred Signes, their qualitie was then for to ſerue as Seales for the Teſtimonie and approbation of his diuine wil and pleaſure, which was effected by the infinite goodneſſe and bounty of God, to make appeare and knowne, that the Aſſociation, Confederation and alliance contracted with man his Creature, was ordained from time to time, yea, from the beginning of all times: Thus, I ſay, were exteriour and Corporall Signes, which man could ſee and contemplate with his Corporall Eyes, conſtituted to ſerue for an aſſurance, pledge, and hoſtage of the Diuine Couenant.

Theſe Trees and ſubſtantiall Fruits ordained for our firſt and common Father, were committed and giuen vnto him to keepe, without diminiſhing, eating, or waſting of them, vpon paine of eternal death. Wherefore wee muſt in faith beleeue, that they were not vaine Signes and Sacraments, or as a meere and ſimple Picture, but whereas life or death depended on them: they comprehended both the ſignes and thing ſignified; wherein conſiſted the knowledge and wiſedom to feare God, and obey him. And therefore they were called the Fruits of the knowledge of good and ill, & the Trees of life; For in the careful keeping of theſe ſacred fruits, and obeying God, there was promiſed

Prou.7.2,3.

promiſed etetnall life; whereas on the contrary, by abuſing the Sacrraments, and oppoſing the will of God, there was intimated to vs by exteriour ſignes, that eternall death and damnation was purchaſed.

For other exerciſes required of man towards God, concerning the reuerence, honor & adoration of him, many and diuers Sacrifices were celebrated, euen before the Law, written by *Moſes*. And though God Almighty, Creatour of Heauen and Earth, needs not any humane workes, or to bee nouriſhed with the bloud of beaſts, or with terreſtriall fruits, yet hee had alwayes a deſire to draw man vnto him, in an externall obedience and feare, by Signes, Sacrifices, and Sacraments: ſo as the Sacrifice of Lambes, offered by *Abel*, were agreeable and pleaſing to God. *Noah* in like manner, after the inundation of waters paſt, in ſigne of his recognition and obedience towards God, erected an Altar, immolated and offered ſacrifices of vnſpotted ſheepe and birds, whereof hee made a reall Holocauſt acceptable to the Lord. By which examples we may eaſily diſcerne, that Sacrifices tooke not their beginning in *Moſes* time, but that Innocent and Iuſt Lambe was prefigured in *Abels* Sacrifice, as a type of *Ieſus Chriſt*, ſlaine and offered from the beginning of the world.

Sacrifices before the written Law.

Pſal. 50

Geneſ. 4.
Hebr. 11.
Geneſ. 6. 7. 5.

Apoc. 13.

After the rigor & iuſtice of the deluge was appeaſed, that hapned for a puniſhment of Tyrants offences on earth, in ſigne of a reconciliation, & Couenant renewed, our good God ordained the ſigne of the Rainbow, for a pledge and aſſurance of his Diuine mercie. This ſigne and celeſtiall Bowe, though it formerly appeared in thicke cloudes, beeing a notice of raine to enſue, notwithſtanding it was not as yet conſtituted nor appointed to ſerue man for a ſigne or Sacrament, vntill the time that it was by God ordai-

The Rainbow.

Geneſ. 9.

ned for an assurance of the Couenant contracted with the good Father *Noah*, and his successors.

Circumcision in the yeere of the world 2048.

After this, with the faithfull Patriarch *Abraham*, there was another confederation and alliance contracted by the wisedome of God, who, for a pledge and assurance to him and his posterity, constituted the externall signe of Circumcision, to serue him for a Sacrament, and a perpetuall notice of Gods holy will and pleasure: and so he was enioyned to circumcise the male infants within the eighth day of their natiuitie, vpon paine of being reiected from the number of those people whom God had adopted.

Genes. 17.

Then followed to his posterity afterward, called The people of Israel, the sacrifice of the immaculate Lambe, which was ordain'd by the shedding of bloud, to preserue them from the appointed slaughter in *Egypt*: As also the flesh thereof was appointed to bee eaten, and celebrated festiually euery yeere, on the day called The *Pascha*, or Easter; for a signe and commemoration of their Deliuerance from *Pharaohs* seruitude: and to the participation of the flesh of this Paschall Lambe, was annexed the vnleauened bread for seuen dayes, on paine of Death.

Exodus 12.

Exodus 12.

Other sacred signes were sent by God to his Elect people, to winne them continually to his feare and obedience: as the signe of the Cloud, to conduct the people by day; and the flaming and fierie Pillar, for their guide and direction by night; and all to deliuer them out of the hands of the Tyrant *Pharaoh*.

The Cloud. The Pillar of fire, Exod. 13.

The diuision of the Arabick red sea, in the yeere of the world, 2403.

Then followed the signe of the diuision of the Arabicke Red Sea, ouer which the elect people of God passed. By all which admirable signes, it pleased God to prefigure the holy Sacrament of Baptisme, instituted afterwards by the elementall signe of water, which is the washing of Regeneration, and the renouation of the Holy Ghost.

Now

Now during the time that this elect people of God were detained in the Arabian Defarts, and barren Wildernes, they had prouision of heauenly bread, wherewith they were nouriſhed for fortie yeeres, which was alſo holy a Sacrament, inſtituted by the power and will of God, and held in ſo high an admimiration, that each one amongſt the people ſaid, Man-hu, what a wonderfull thing is this? They ſaw celeſtiall Manna exhibited to them without trauell, a Figure of the Bread of Life, which came downe from Heauen, giuing life to all the faithfull.

1. *Cor.* 10. *Titus* 3.

Heauenly Manna. *Exod.* 16. 1. *Cor.* 10.

Another wonderfull ſigne there was ordained by God, of the Rocke guſhing out with cleere water in Mount *Horeb*, to quench the peoples thirſt, who were very dry, and almoſt ſtifled with heat.

Iohn 6.

This was a ſigne and figure of the true Rocke Ieſus Chriſt, out of whom came bloud & water, to quench perpetually the thirſt of ſinners, and refreſh our ſoules.

Chap. II.

Of Sacrifices.

Beſides theſe ſignes and Sacraments aboue-mentioned, which were onely by God ordain'd: there was alſo a Law enacted & publiſhed for facrificers by *Moſes*, as Signes, Figures, and Shadowes of that abſolute Sacrifice, conſummated by Ieſus Chriſt; ſo that Sacrifices were either publike, or priuate; generall, or particular. Some were Holocauſts, being Saerifices that were wholly conſumed with fire: Others conſiſted

Diuers ſacrifices ordained by God, in the yeere of the world 2455. Holocauſts.

Diuision of sacrifices, extracted out of *Exodus, Leuiticus*, & *Numbers*.

sisted of beasts slaine and immolated to eate, there were earthly and ayerie Creatures. Amongst those terrestriall, were the most obedient and obsequious beasts; as the Oxe and the Calfe, the Hee, and Shee Goat: and so likewise amongst Fowle, the most mild and gentle; as the Pidgeon, and Turtle.

Beasts appointed for sacrifice.

Of Sacrifices againe, some were publike, and others priuate or particular: those publike were either quotidian or euery seuenth day, either at New Moones, or in times of Fasting: but they were chiefely celebrated at three festiuall times of the yeere; which were:

Daies appointed for sacrifices.

First, the dayes of vnleauened bread, when the Paschall Lambe was offered, and eaten.

Secondly, the time of Harueſt, and the first Fruits.

Exod.23.

And thirdly, at the Feast of Vines, and Oliues, towards the end of the yeere. They were commanded to immolate euery day two Lambes; one in the morning, another in the euening, after the Altar was first perfumed, with Incense and Odours.

See the books of *Philo* the Iew, and of *Iosephus*.

Some of the Sacrifices also were ordain'd, for corporall things, which were celebrated with shedding of bloud, other sacrifices were without bloud for things incorporate. Sacrifices named Holocausts concerned onely the honour of God, because the whole oblation was consum'd in the fire. For which Holocausts, the Male, and not the Female was receiued as an oblation, that is to say, the Oxe, the Lamb, or Goat of a yeere old.

Holocaust: *Philo* the Iew in his Treatise of Beasts, appointed for sacrifice. *Ioseph.lib.3.c.20. De Antiq.Iudaic. Leu.9.2,3,4.*

In the sacrifice for Health, it was a matter indifferent, whether the oblation were Male or Female: but of the victime offered, three parts were reserued for the Priest, which was the fat, the two Rumnions, and the Kidney, or Fillet of the Kidneys.

Sacrifice for health.

There was another difference betweene the Sacrifice for Health, and that celebrated for sinne: for in the

the one, they were inioyn'd to eate vp all the oblation in two dayes; and in the other for ſinne, the Prieſt was commanded to eate it vp in one day: and by this meanes ſome Sacrifices were termed Holocauſts: ſome were ordained for health, other ſome for ſinnes.

Sacrifices for ſinne were diuers, both in reſpect of the perſons, and of the oblations.

Sacrifices for ſinne.

For he that offended out of ignorance, his expiation was celebrated with a female Sheepe or Goat: but the expiation for voluntary and wilfull ſinne, was with a Male ſheepe.

Sacrifices for ſinne out of ignorance.

The High Prieſts ſinne was expiated by the ſacrifice of an immolated Calfe: that of the Prince with an Hee Goat, or Bull: that of a Magiſtrate, with an Hee Goat; and the ſinne of a particular man, with a female oblation.

Sacrifices for the High Prieſts ſinne, for the Princes, for the Magiſtrate, and for particular men. *Leu.* 3. 4, 5 6.

The Sacrifice for expiation of offences towards God, was with a Ramme.

Sacrifice for a polluted man.

The Sacrifice of a man polluted, was alſo with a female Sheepe or Goat: and for a womans expiation after child-bed, was a Lambe of a yeere old, a yong Pidgeon, and a Turtle.

Sacrifice for a deliuered woman. *Leuit.* 12.

For the clenſing of the Leprous were appointed two liuing Fowles, pure and cleane, Cedar-wood, and Hyſop, two whole Lambes, and a female ſheepe of a yeere old, with Meale and Oyle.

Sacrifice for the Leprous. *Leuit.* 14.

Another Sacrifice was celebrated, for a man or woman polluted, by ſhedding his Seed, or her menſtruall bloud; with two Turtles, and two yong Pigeons.

Sacrifice for menſtruall polution.

If the great Oblations failed, they had recourſe to Doues, Pigeons, or Turtles, or for Holocauſts: others, maintenance.

In all Sacrifices there was pure Flowre, vvithout Leauen, Salt, Incenſe, and Oyle: and nothing was permitted to be offered vpon the Altar, with Leauen or Honey.

Leauen and Honey forbidden in all ſacrifices.

Not-

Sacrifice for a woman suspected of Adulterie. *Numb.5.*

Notwithstanding in the Sacrifice constituted for the Purification of a woman suspected of Adulterie, there was neither Incense, nor Oyle, as in other Sacrifices; but it was offered with water, mingled with the dust, or ashes, gathered vp from the floore of the Temple.

Sacrifice of Nazareans. *Numb.6.* *Philo* the Iew in his Treatise abouenamed.

There was also another Sacrifice, celebrated for those that had made some great Vow, called *Nazareans*, when the time of their Deuotion was expired, wherein they were appointed to offer three Victimes, a Lambe of a yeere old, a Sheepe, and a Ramme: the one, that is, the Lambe, to serue for a Holocaust: the other, of a female Sheepe, for Saluation, and the third oblation for Health. Furthermore, his haires that made the oblation, were to be cast into the fire, to be burned together with the Holocaust.

I was willing particularly to discourse of the diuersitie of Sacrifices, that hereby I might make knowne the great goodnesse, and bounty of our God: who in the Law of sacrifices, published by *Moses*, meant to curbe and reyne in the rude people of *Israel*, as it were with a Bridle, who could not forget the Ægyptian Idolatries, wherein they had beene nourished and bred, for foure hundred and thirty yeeres, vnder the tyranny of the *Pharaohs*. But what rigorous Lawes soeuer enacted: what Ceremonies or Sacrifices soeuer he did ordaine them: this people euer made a relapse into their Idolatry, abusing the Law of God, and corrupting the holy Sacraments, and sacrifices, as hereafter shall be expressed. But if any man desire to know more at large, the multitude and varietie of sacrifices: let him reade the bookes of *Philo* the Iew; and of *Iosephus* in his Antiquities of the Iewes, according as *Moses* hath expressely written in the bookes of *Leuiticus*, and *Numbers*.

Exod.20.

There was another signe and Sacrament instituted of

of God, by the Arke of Couenant, described in *Exodus*, being a sacred signe, and dedicated to receiue celestiall diuine Oracles, to the end to induce the people to a remembrance, feare, and obedience of God. To accompany and honour the Arke of Couenant, many other externall signes were constituted by God, as the ornaments and consecrations of the Priests; especially that ornament called the *Ephod*: both which and the Sacrifices, the Israelites abused and prophaned with their Idolatries.

Arke of Couenant. *Exod.25.26, 27,28.*

Ephod.

Another sacred signe there was, of cleansing water, or Water of expiation, instituted by God, for *Moses* and *Aaron* the High Priest. This cleansing or purifying Water was consecrated, with ashes taken vp by an vnpolluted man, of the oblation offered in the Holocaust, that is to say, of the whole Red Cow, without spot, not hauing euer bin exposed to labour.

Water of Purification consecrated. *Numb.15.*

The Fire; for the burnt-offering was ordained to be of Cedar-wood, Hyssop, and of Purple-Crymosine. Polluted men were sprinkled ouer with this Water, for an expiation and purgation of their corporall blemishes.

Exod.38.

At the entry of the Tabernacle, or Temple, there was a kinde of Lauer like a Font of Brasse forged at first of seeing Glasses, of the Israelitish Woman. In this Lauer or Holy-water Font, was put this Water of Purification, wherewith the Priests besprinkled themselues, before they celebrated their sacrifices, to the end they might be purified, and obtaine grace and remission of sinnes.

After the death of the High Priest *Aaron*, the Israelitish people, ingratefull towards God, for the benefit he sent them, murmuring when they were wearie of the heauenly Manna, which hee gaue them bountifully for their sustentation, they were punished with the stingings of venemous Serpents. But God being

Brazen Serpent. *Numb.27.*

being mercifull, gaue them a ſacred ſigne, to bee preſerued and reſtored to health, that is to ſay, the ſigne of the Brazen Serpent erected vp on high, which was a Figure of Ieſus Chriſt crucified.

Iohn 3.7.

This in briefe is the greateſt part of the Signes, Sacrifices, and Sacraments, inſtituted by God, in the firſt Church of the Iſraelites, being figures of the true and perfect ſacrifice, accompliſhed and immolated by Ieſus Chriſt, the true Meſsias, the Eternall Prieſt, who ſits at the right hand of God his Father.

Chap. III.

Of Corruptions.

Corruption began firſt in *Adam*.

NOW wee muſt ſuccinctly produce how Man by his owne fault falling into obliuion and diſobedience againſt GOD his Creator, abuſed herein diuine fauour and grace, and corrupted the ſacred ſignes, ſacrifices & Sacraments, by him ordain'd and inſtituted. For elſe what perſwaded our firſt Father and his Wife *Eue* to hide themſelues, when they heard and were ſet in the way of God', but that they had abuſed his ſacred ſignes, and violated the Law of thoſe Fruits prohibited and forbidden them?

This holy ſigne which our firſt Parents ſo alienated and abuſed, was the originall of other Vices and corruptions hereafter deſcribed, wherein two men are falne, hauing a relliſh of the corrupt maſſe in *Adam*.

Corruption of the ſacrifices by *Aaron*. *Exod.*32. *Deut.*9.

Omitting the particular corruptions of ſignes, ſacrifices, and Sacraments, before the Law written by *Moſes*, we will begin in ſetting downe briefely, the moſt

moſt notable errors committed by the greateſt Sacrificers, Kings and Prieſts, with others, that had the gouernment and charge of the people. When *Moſes* remained in Mount *Sinai*, to receiue the Commandements from God, his brother *Aaron* the High Prieſt cauſed a golden Calfe to be framed, of the earings deliuered vnto him by the people of *Iſrael*, hee built an Altar, offered Incenſe, and celebrated Sacrifice, cauſing the common people to adore this Image. Was not this an abuſing of the ſacrifices ordained by God, and a corrupting of their true vſe, procuring the ſame to be ador'd, which before was it ſelfe offered, and immolated, according as the cuſtome was?

His ſonnes alſo, *Nadab*, and *Abihu*, were they not conſum'd with fire, becauſe they adulterated the true vſe of ſacrifices, and tooke vnconſecrated wood, by corrupting the inſtituted Law?

Corruption of ſacrifices by *Nadab* and *Abihu*. *Leuit.*10. *Numb.*11.

The people of Iſrael ingratefull for the benefit receiued, in being deliuered from *Pharaohs* captiuitie; did they not murmure againſt the holy Sacrament of celeſtiall Manna, when they contemned and deſpiſed this Bread of Life, crying out for fleſh to eate? *Achan* the ſonne of *Charmes*, did not hee violate the Law of ſacred ſignes, when hee committed ſacriledge, by detaining the ſpoiles of *Iericho*, which were vowed and conſecrated for ſacrifices to God?

*Ioſh.*7.

If any man more curious, deſires to ſee the abuſes and corruptions continued by the ſame people, let him reade the Hiſtories of the Iudges of Iſrael, and he ſhall perceiue, that in all ages men haue neuer been content with the true adoration inſtituted by God; but in ſtead of externall ſignes conſtituted by God, to drawe the people to his feare, and obedience, they haue forged and brought in their owne inuentions: and in ſtead of reuerencing the Altars, and the Arke of Couenant, in the name of the onely one

*Iud.*6.3.6.8, 9.

*Iud.*10.

God, which were externall ſacred ſignes, the Iſraelites miſled by the Idolatries of their neighbours, the Syrians, Sidonians, Moabites, Ammonites, and Paleſtines, erected Altars to ſtrange gods, to *Baal* and *Aſtaroth*.

Judg. 10.

Iephta Iudge, and Conductor of the Iſraelites, did not he corrupt the Law of Sacrifices, when he offered vp his owne daughter, excuſing himſelfe by a Vow he made, which was not ſo enioyned him by God?

Inhumane ſacrifice of *Iephta*. *Iudg.* 17.

The ſacred ſigne ordain'd for the High Prieſt, and Sacrificer, in celebrating of Sacrifice, called the *Ephod*, ſeruing for an externall ornament, was it not abuſed by *Gideon*, Captaine of Iſrael, when of the ſpoiles of the Madianites, and their earerings, hee forged an Ephod of gold; by meanes whereof, the people fell to great Idolatrie?

Idolatry by the golden *Ephod*.

How long was this externall ſigne of the Ephod abuſed, when an Image was thereof erected in *Siloe*, by the Mother of *Michas*: ſo that Prieſts were expreſſely inſtituted to ſacrifice thereunto, and an Altar edified; and thus was the true vſe of holy ſacrifices corrupted? While the Temple continued in *Siloe*, into what depraued and adulterate Rites did the Prieſts and Sacrificers fall, who were appointed, and ordained for the celebration and Miniſterie of holy ſacrifices, and Sacraments, when by long cuſtome, they vſurped this priuiledge ouer the people, that when the ſacrifice was ſolemnized, and the fleſh of the oblations was a boiling, their ſonne or ſeruant hauing a trident or iron hooke in his hand, he had the libertie to rake out of the pot or Cauldron, whatſoeuer he could bring vp with his hooke? Moreouer, with more extreme Leuiticall Tyrannie, this ſeruant of the Prieſts had the priuiledge, to demand of the Celebrater ſome fleſh to roaſt for the Prieſt, or elſe he might violently take whatſoeuer he liſted.

1. Sam. 2.

Were

Were not these wonderfull abuses, and detestable corruptions practised by the sacrificers and High Priests, vnder the pretext and colour of sacrifice? What grosser corruption can be mentioned, then that of the children of *Eli* the High Priest, nam'd *Ophni*, and *Phinees*; who, vnder the colour of deuotion, committed infamous Whoredoms, with the women that watcht neere to the holy Oraculous signe, instituted by God. For which sinne, they were lamentably slaine, and the Arke of Couenant violently taken away by the Philistims, who erected it in the Temple of their Idol *Dagon*. But God not permitting this sacred signe to be thus prophaned, he caused the Image of *Dagon* to fall downe, and sent grieuous punishments vpon the *Philistims*, so as they were constrained to re-deliuer vp againe the Arke of Gods Couenant.

Ophni and *Phinees* corrupters of sacrifices. 1. *Sam.* 2.

1. *Sam.* 4.

1. *Sam.* 5. 6.

This sacred signe was so precious and estimable, that being but abused and prophaned by the *Bethsamites*, that were not of the Order of the *Leuites*, fiftie thousand of the common people, and seuenty of the most apparant and remarkeable amongst them, were by diuine reuenge cut off by sodaine death.

Arke of sacred Couenant.

This example may make them tremble, that presume to profane the signes and Sacraments instituted by God, *Vzza* also, for abusing the same sacred signe, though it were with a good intention, to ease the Arke of the Couenant, that leaned too much of one side, was he not punished with death? For other prophanations committed by the Israelites, there are examples of *Osias* punished with Leprosie; for adulterating the sacrifices, and assuming the Ministerie of incensing, allotted onely to the Priests.

Against the corruption of sacred signes.

2. *Sams* 6. *Osias.*

Saul the first elected King of the Israelites, was put to the Sword, and his Kingdom succeeded to another, as was foretold him by *Samuel*, in that he prophaned

the sacrifices, and permitted his Subiects to commit the like abuses. His successors to the kingdomes of the Iewes, and Israelites, did they not perseuer in their abuses and corruptions of the Sacrifices and Sacraments ordained by God, when they celebrated Sacrifices to the gods, *Astaroth* the god of the Sidonians; *Chamos*, of the Moabites; and *Melcom*, or *Moloch* of the Ammonites: building Temples and Oratories for them, offering incense, and solemnizing sacrifices to them?

1.*Sam.*13. *Ioseph.lib.7. cap.4.de Antiq. Iudæ.*

1.*Kings* 11.

Ieroboam.

Ieroboam King of the Israelites, did not onely erect a golden Calfe, as the high Priest *Aaron* formerly did; but hee set vp two golden Cowes in the two Temples of *Bethel*, and of *Dan*: he instituted strange Priests, corrupted the Law of God, and caused Sacrifices to be celebrated after the manner and forme of *Aarons*.

1.*Kings* 12.

This Idolatrie and corruption of Sacrifices was continued by the Israelites for more then foure hundred yeeres, during the reignes of their Kings, who had taught them to adulterate the true manner and forme of Sacrifices, in particular Chappels and Oratories, edified on the tops of hilles, and consecrated in shadie forrests, violating the law of sacrifices ordained for the holy Temple, in the sacred Citie of God: For particular examples of abuses committed against the true vse of sacrifices, we reade an historie of *Maacha*, the mother of King *Asa*, who caused an Image to bee erected to god *Pan*: she consecrated and dedicated vnto him a shadie Forrest, and celebrated to him sacrifices.

1.*Kings* 14.

1.*Kings* 16.

Achab.

Achab another King of the Israelites erected an Altar, and procured sacrifices to bee solemnized to god *Mars*, otherwise called *Baal*; to whom hee dedicated an vmbragious Groue, to please herein his wicked wife *Iezabel*. Hee also built another Temple and

1.*Kings* 16.

Ioseph.lib. 8. *cap.* 10.

and Altar to the god of the *Tyrians*, ordained sacrificing Priests, and instituted about 40. false prophets. His sonne & successor *Ochosias*, instructed by his father in corrupting the true vse of the sacrifices, caused men not onely to immolate to *Baal*, who signified *Mars*, but perseuering still in farre greater corruptions, he built another Temple to the god of the *Acaronites*, called by *Iosephus*, *Myos*; and by the Grecians *Priapus*, to which god hee offered sacrifice.

Ochosias.

2. *Kings* 1.

Ioseph. li. 9. *cap.* 1.

And to bee short, what more abominable corruption can bee imagined, then the inuention of Purgatory fire, which the Israelites abused, causing their children to passe through the middest of the fire, in *Tophet*, a valley belonging to the sonnes of *Ennon*, sacrificing to god *Moloch*?

Purgatory fire. 2. *Kings* 16.

This corruption of sacrifice, though it had been practised since *Moses* time, notwithstanding the idole of *Moloch*, in the valley of *Ennon*, was not demolished till the reigne of good King *Iosias*, more then nine hundred yeeres after *Moses*. Neuertheless, this abuse hath been continued by the Arabians and Africans, euen to this present day; for the Alcaronists and Mahumetans are of this beliefe, that the soules of the dead shall passe through fire, to bee purged and purified of their offences. By this briefe collection wee may cleerely discerne, how from the beginning of the world man hath fallen by his owne defect into this gulph of the error and corruption of Sacred Signes, Sacrifices, and Sacraments instituted for him, by God. But the most capitall abuses, from whence the original of all Idolatry deriues, haue proceeded from this, in that, carnall and fleshly men haue bin alwayes more addicted to visible signes, and externall ceremonies, then to things signified and intimated in Sacraments; for in stead of circumcising their hearts, and casting off the old skinne of sinne, to

In the booke *Alcoran. Asoar.* 29. *lib.* 46. and *Asoar.* 5. *Ignem gehennæ, non nisi numero dierum præterminato. Animas sentire docet Alcoran liber, & ad diem Veritatis omnes accedere operum suorum mercedem accepturos. Asoar.* 5.

The cause of corruption in Sacraments.

Apoc.13. to bee regenerated, and purified by the bloud of the heauenly oblation offered vp before all ages, they haue taken and vnderſtood the circumciſion carnally, for nothing but the corporall foreskin circumciſed. For *Deut.10.50.* did they follow the interpretation of God hereof by *Moſes*, which was to circumciſe the prepuce of their hearts? Did the people of Iſrael giue credit to the good Prophet *Ieremias*, who admoniſhed them of the ſpirituall Circumciſion, and to circumciſe the *Ierem.4.* foreskin of their hearts, in caſting off the old skinne of their corrupt nature? The like hath hapned in ſacrifices and ſacred ſignes inſtituted by God, for ſignes of that ſacrifice conſummated in the ſacred perſon of Ieſus Chriſt: for carnall man had reference to the corporall bloud of the terreſtriall beaſts, whereas man ſhould haue raiſed vp his ſpirit to heauen, to haue apprehended what was prefigured and ſignified, by the Immolation and Oblation of beaſts. And therefore diuine Iuſtice is denounced *Eſay 1.* by the Prophets; What neede haue I, ſaith the Lord God, of your ſacrifices? I am angry with the oblation of your ſheep; I take no more delight in the bloud of oxen, nor of lambes, and ſacrificed goats. Why labour you to erect Altars to mee? Ile none of your vaine Offerings and Oblations; I abhorre your Incenſes; I cannot endure your New Moones, your Sabbaths, your aſſemblies, nor your feaſts: all this is but vanity. I haue conceiued an hatred againſt your Feaſts of New Moones, O you Iſraelites, and your ſolemne celebrations. I am weary with ha- *Pſal.41.* uing endured ſo much: you are ready to addreſſe vnto mee your prayers, but I will no more heare you, for the abuſes you haue committed, by your hands full of blood: I will accept of no Bull hereafter, from the houſe of Iſrael, becauſe ſacrifices are not plea- *Eſay 66.* ſing to mee. I take as much delight in the ſacrifice

of

of an immolated Oxe, as in the murder of a man slaine: and in the Oblation of Incense, as in the adoration of an Idoll: Wherefore then, saith GOD, take you so much paines to hunt after Incense from *Saba*, and for odours out of a farre Countrey to mee, to celebrate sacrifices that are not pleasing to mee? *Ieremi.6.*

Who incited you, O Israelites, to erect Images to the god *Moloch*, and to the starre of *Remphan*, during the time you were in the deserts, where I fed you with my heauenly Manna? Your Feasts are odious to mee, your Holocausts, Oblatio ns, and Sacrifices for safetie I will reiect; your Offerings displease mee. By what meanes therefore must wee present our selues before GOD? Must it bee by oblations of Heifers of a yeere old? Doth God take pleasure in the great number of sheepe sacrificed to him, or in the abundance of consecrated oyles? Shal I offer vnto him, saith the Prophet, the first born, for remission of sinnes? *Amos 5.*

Our good God herein clearely expresseth what he would haue vs to follow; which is equity, to loue mercie, and to humble themselues before him with a contrite heart: Obedience is better then sacrifice, or the fat of sacrificed sheepe. What mooued God to refuse the Sacraments and Sacrifices by himselfe ordayned, but onely the abuses and corruptions the Israelites had committed, vnderstanding too carnally, the signes and ceremonies therein concurring to drawe them onely to true feare and obedience? For, in stead of comprehending what was figured in the signes and corporall sacrifices, they relyed on the flesh of immolated beasts: whereas they should haue circumcized the prepuce of their hearts, they depended meerely in carnall circumcision, and in the meane while strayed from the true adoration of God, in re- *Psal.51.* *2.Sam.15.*

pairing to the Creatures, as to the Starres, and the Queene of Heauen, and to other strange gods, offering Incense to them, building of Temples, instituting of Priests, Chaplaines, and Sacrificers, making Oblations, and celebrating sacrifices to them.

And then further, to heape vp all corruptions, they offered sacrifice with the bloud of Innocents, offering, and causing them to passe thorow the Purgatory fire, in the valley of *Tophet*. For the abuses also committed in the holy Sacrifices, sacred signes, and Oblations constituted for God, it was said to the people of Israel by the Prophets, that God would haue no more of their Feasts, of their New Moones, nor of their celebrated sacrifices, by bloudy and idolatrous people.

4. *Esdras* 7.

Chap. IIII.

Corruptions punished.

After that the inscrutable Wisedome of God knew the obstinacie and infidelity of the Israelitish people, which perseuered still in committing Idolatrie, by corrupting the sacred signes, sacraments, and sacrifices; and in stead of acknowledging Gods infinite goodnesse, that had freed them from the tyranny of *Pharaoh*, and fedde them in the Desart; who had brought them into a promised fertile Land, and had so many times assisted them in the warres, against their neighbours, the Canaanites, Moabites, Madianites, Philistines, Ammonites, Syrians, Sydonians, and other enuious people,

people, and enemies: This rude and ingratefull people continued still in their Idolatry, instructed by their Priests, sacrificers, Princes, and Kings, without returning to the true adoration of one onely God: For this cause, after great mercies shewed, and long expectation of a Iust & rigorous Iudge, who by all courses of correction was desirous to reduce his people by diuine particular inflictions; which was, by excited wars, by captiuities, & seruitudes, by diuisions of the Kingdom, distributed between *Roboam* and *Ieroboam*, successours to *Salomon*, who fell to extreme Idolatry, by intestine and ciuill warres, growing betweene the same people, diuided in themselues, and by other vsuall scourges, to chastize those whom God meant to fauour, for the reducing of them vnder his feare and obedience. At last, this people beeing too much obdurate, and inueterated in their Idolatries, were brought into miserable seruitude vnder the Tyranny of the vnbeleeuing Assyrians, the Idolatrous Babylonians, and their kingdomes wholly extirpated. *4. Kings 15. 24.*

But some pretty while after, when the same people by the speciall mercy of God, were deliuered out of the hands of these infidell Tyrants, restored to their liberty, and Countrey of promise, they againe fell to Idolatry more then before, vnder the gouernement of their sacrificers and high Priests, which confounded the Spirituall and Temporall together, so farre as to inuest themselues with the Royall Scepter, and Diadem.

Then came in the Heresies of the Pharisees, the Sadducees, the Esseans, Galileans, Masbutheans Hermerobaptists, and Samaritanes, corrupted through the diuersity of strange Nations, hauing subdued, and inhabited the Countrey of *Samaria* next to *Iudea*. *Ioseph. lib. 13. ca. 16. de Ant. Iud.*

Ioseph. lib. de Antiq. Iud.

For the Babylonians worshipped *Succobenoth* for their god. The Cutheans of *Persia* had for their god, *Nergal*, or *Nergel*. The Hamathensians called vpon their god *Asima*. The Ananoys worshipped *Nebahaze*, and *Thartace*. The Sepharuamensians held for their gods, *Adramelech*, and *Anamelech*; to which gods they sacrificed their childrē, causing them to passe through the fire.

Wherefore, when all kind of Idolatry was thus spred among the Israelites, when the sacrifices were absolutely corrupted, the sacrificers became mercenary, auaricious, tyrants and Idolatrous. The people made tributary to the Tyrants of *Rome*; the Countrey of *Iudea* reduced to a Prouince, next to that of *Syria*, vnder the subiection and power of the Romanes; as also the Order and Law of electing high Priests adulterated, and their dignity quite bastardized, so as without any respect made of the race Leuiticall; the sacrificers were constituted by the Consuls, and Deputies of *Rome* at their pleasure, and whereas before they were permanent during life, they now became Annuall.

Ioseph. lib. 15. cap. 3.

Ioseph. li. 8. cap. 8.

Entrop. 1. cap. 12.

When the Royall Scepter was alienated from the Progenie of *Iudea*, their Kingdome wholly subuerted, as before was prophecied: the incomprehensible power of God was reuealed by his Sonne, begotten before all ages, who humbled himselfe to take vpon him humane flesh, in the wombe of the Virgin, to redeeme his people, and to restore them to grace and fauour with God.

Genes. 49.

CHAP. V.

The Ceremoniall Law accompliſhed by Ieſus Chriſt.

NOw, as in *Adam*, through his preuarication and ſinne, and in abuſing the Sacred ſignes committed to his guard and cuſtodie; as the whole maſſe of humane fleſh was tainted with the leauen of ſinne; ſo by the ſecond *Adam* Ieſus Chriſt, wee were againe by grace purged from all our offences. To our firſt and generall Father *Adam*, was giuen the Sacred ſigne for an exerciſe of obedience, and other ſacred ſignes to his ſucceſſors, Sacrifices, and Sacraments inſtituted by God, the Tree of Life, the Fruits of the knowledge of Good and Ill; the Rainbowe; Circumciſion; the vnſpotted Lambe; the vnleauened bread; the Cloude; the Pillar of Fire; the Red ſea diuided; Heauenly Manna; Water out of the Rocke; the Oblations & Holocauſts of beaſts for ſacrifice; the Arke of Couenant; the Brazen Serpent; the Temple edified in the holy Citie: All which ſacred ſignes, Sacrifices and Sacraments, were figures of that which was accompliſhed in Ieſus Chriſt.

Compariſon between *Adam* and Ieſus Chriſt.

For firſt hee was the true Tree of Life, planted in the middeſt of the Paradiſe of God, in and by whom, wee that were baſtard ſlips, haue been engraffed, to obtaine eternall life: Hee committed to our keeping the Fruits of the Tree of Wiſedome, by his holy Goſpel commanding vs to preſerue it entirely, without adulterating or corrupting the ſame, without adding or dimiſhing there-from, vpon pain of eternall death.

Ieſus Chriſt the Tree of Life. *Apoc.2. Rom.12.*

The Rain-bow.

Hee was as the Rain-bow, extended all ouer the Aire, to assure vs of the League and Couenant contracted between God and vs, that we should no more be drowned in the deluge of sinne: He was circumcised, that the Law in him might be accomplished, that so the prepuce of our hearts might be circumcised, and to make vs cast off our old corrupted skinne in *Adam*.

Circumcision. *Galat.* 4.

The flaming Bush.

Hee was like the flaming Bush, incarnate in the wombe of the Virgin, conceiued by the Holy Ghost, without the seed of Man; the sacred Virgin, like the Bush, remaining notwithstanding entire, and not consumed.

Pascall Lambe. *Iohn* 1. *Heb.* 13.

He was sacrificed, like the iust & Innocent Lambe, and his Blood shed, to preserue vs from the Tyranny of Satan, and to open vnto vs a passage, whereby we may enter into the Land of Promise, the Heauenly Kingdome.

The bread of Life. 1. *Cor.* 5.

Hee is that true vnleauened Bread which came downe from Heauen, incorrupt and vnspotted; of whom we must eate for our spirituall nourishment; that we may celebrate the Feast of that miraculous passage from *Pharaoh*, in the Land of true Liberty.

The Cloud, the Pillar of Fire, The Red Sea. 1. *Cor.* 10. *Iob.* 19.

Hee was the Cloud, the firie Pillar, the diuided Red Sea, which conducted and deliuered vs out of the hands of our enemies; out of whose opened Side, came Water and Bloud for our Saluation.

Heauenly Manna. The flowing Rocke. Liuing Water. 1. *Cor.* 10.

He was the heauenly Manna, sent from Heauen, to feed vs for euer; and the true Rocke, out of which issued Water, to quench their thirst for euer, which beleeue in him.

Sacrifice. *Heb.* 1. 8, 9, 10.

It was He, that onely offered vp the sauing Sacrifice for the expiation of our sinnes; both Priest and Sacrifice, both the Offerer, and the Oblation; remaining an Eternall High-Priest, at the Right Hand of God, his Father; beeing entred into the Holy and Hea-

Heauenly Sanctuarie, not built with mens hands, but by the Hand of God.

Heb. 9.

He was the true Arke of Alliance and Couenant, by which God reuealed and manifested his Oracles; and in him he did reside, to accomplish his diuine and incomprehensible Mysteries.

Arke of Couenant.

He was like to the Brazen Serpent, fastened to the Crosse, to giue health vnto the sicke, which returne to him, and contemplate on him by Faith.

Brazen Serpent. *Ioh. 3.*

He was the true Temple of God, wherein the Holy Ghost dwels, one God in Trinity; in, and by whom God is onely adored.

Temple of God. *Ioh. 2.*

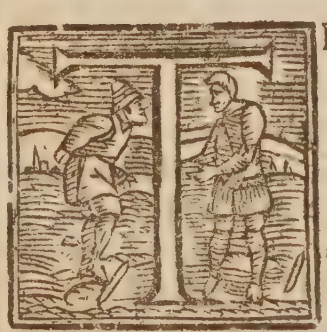
He was the true and sacred Oblation, of whom the reall water purgatorie was made, for the purgation of euery blemish. Himselfe, with his owne Ashes, that is, with his immolated Body, besprinkled and wet with water issuing out of his Side, all People and Nations that beleeue in Him.

Holocaust, and water Purgatorie.

Ioh. 15.

CHAP. VI.

Of Sacraments ordained by Iesus Christ himselfe.



THe Law Ceremoniall beeing by this meanes accomplished, not in Figures, but really executed, by the Incarnation, Death, and Resurrection of *Jesus Christ*, our Sauiour, our Mediator, our Eternall Priest and Propitiator; the infinite goodnesse of God was yet further reuealed, by the new Couenant, new Alliance, and new comming of the Sonne of God, Incar-

Heb.9.

carnate: For, by his New Teſtament, ratified and confirmed in the death of the Teſtator, He hath conſtituted vs as heires and coheires to God, in his heauenly Kingdome.

Rom.8.

For aſſurance of this celeſtiall ſucceſsion, purchaſed for vs by grace, after the Conſummation of the Law Ceremoniall, and the ſame aboliſhed (as we haue formerly declared) through that perfect Sacrifice of the Prieſt Eternall; there were left vnto vs two ſacred Signes or Sacraments, wherein God beſtowed greater fauour, and more ſpeciall grace, then he had done before his Incarnation: For hee hath freed vs from the ſeruile Law of Circumciſion, from the difference of meates, and diuers Sacrifices ordained in the firſt Church of the Iſraelites: And by eaſing vs of this waighty burthen, Hee further conferred vpon vs a greater comfort; in conſtituting, for a memoriall and remembrance of our regeneration and eternall life, two holy Sacraments, vnder two ſacred ſignes; which are, the water of Baptiſme, and the Bread and Wine in the Communion of his Body.

S^t. Auguſtine lib. 3. de doct. Chriſt. cap. 9.

Sacraments of the New Teſtament.

Now, that his Grace might be extended to all Nations. God thought good to make choice of the moſt familiar and ordinary Signes and Symboles: For Circumciſion was a ſpeciall marke for *Abraham* and his Poſterity; to which Circumciſion, other Nations were not accuſtomed; though *Herodotus*, a Grecian borne, in an Hiſtory he wrote of the *Ægyptian* manners, ſpecifies their manner and cuſtome of beeing circumciſed, but eſpecially the Prieſts: and we may eaſily conieƈture, that he had heard of it, at the time when the Iewes dwelt in *Ægypt* for the ſpace of 430 yeeres, and obſerued Circumciſion.

Diſtribution of the Sacraments to all Conuerts. Herod. lib. 2.

Moreouer, Circumciſion was appointed onely for the Males, and not for Females: there was a limited time appointed for Circumciſion; which was, within

in eight dayes after the Natiuity; and the cutting of the fore-skin, was with griefe and paine.

But the Grace of God, by his Incarnation and plenary Sacrifice, hauing abolished the rigor of the Law Ceremoniall, as well for difference of meates, as of daies; He left vnto vs by his New Testament, and new Alliance, the sacred signe of Water, common to all, both Male and Female, without any distinstion of dayes; and the Infant, by the Sacrament of Baptisme, feeling no paine, as it did by the Circumcision of the fore-skinne. *Gen. 17.*

This Signe of Water, intimating vnto vs the purgation and expiation of our sinnes, through the Bloud of *Iesus Christ*, was common, not onely among the Iewes, who vsed ordinarily, Water purgatorie, and of expiation; but the Gentiles also, and all other Nations, were accustomed to a Lotion and purgation of cleansing, and purgatorie Water, as we may perceiue in reading Ancient Histories. Wherefore, to the end that Gods Grace in Iesus Christ, might generally bee spred oner all the Earth; to all Nations, Regions, and Prouinces; both to the circumcised and vncircumcised; to the Iewes, and to the Gentiles; God made election of the most common signe of Water, the more freely to expose himselfe vnto Man, and to win him to His feere and obedience. *Numb. 19.*

By which Signe, he hath instituted his holy Sacrament of Baptisme, for an assured note and marke of our regeneration and purification, sacramentally conferred by the power of the Holy Ghost: In which Sacrament, God doth warrant vs his helpe and assistance, so ingrafted and regenerate in Iesus Christ, to be made and renewed the members of his members; and to receiue vs, as clothed anew, and reincorporated by and through him. *Tit. 3. Gal. 3.*

The like reasons may be produced, for the other holy

Sacrament instituted by God in his New Testament, which is that of Bread and Wine: Which Signes Symboles, and externall Elements, all Nations were accustomed to vse, in their Sacrifices, Oblations, and Ceremonies belonging to their Religions; both Circumcised and vncircumcised, both Iewes and Gentiles: As also, the two specificall Refections for the nourishment and sustentation of men, are comprehended vnder these signes of Bread and Wine.

Our good God therefore, for these reasons, desiring to draw all Nations to himselfe; to nourish, and minister vnto them most necessarie prouisions, He instituted the Communion of the Body and Bloud of our Sauiour Iesus Christ, vnder the symboles, sacred signes, and Sacraments of Bread and Wine: And looke how we are assured by the outward marke and Character of Water in Baptisme, to bee regenerate and incorporated into the Body and Blood of Iesus Christ, represented in this Sacrament of consecrated Water, by the power of the Holy Ghost; so are wee nourished by the Communion of his Body and Bloud really presented to vs, in the consecrated Bread and Wine, for our spirituall foode, liuing and eternall, by the vertue and power of the Holy Ghost: Wherein God hath shewed vs this speciall fauour, to discharge vs of all bloudie Sacrifices, ordained in the first Church of the Israelites, who were charged with sundry and diuers Sacrifices, celebrated with the bloud of many earthly beasts shed, according to the diuersitie of sinnes and offences, and of persons that had offended.

All which Sacrifices were consummated and abolished, by shedding of the bloud of that iust and Innocent Lambe, IESVS CHRIST; who, by his perfect Sacrifice, hath absolutely abolished all other Sacrifices, reseruing to himselfe, the dignity of High

and

and eternall Prieſt, placed at the right hand of God the Father.

But ſo much hee hath ſauoured vs, that in ſtead of aboliſhed ſacrifices, hee hath inſtituted two holy Sacraments heretofore mentioned, for an infallible aſſurance of our Regeneration, Purgation, Adoption, and of our nouriſhment and eternall life beſtowed vpon vs by the Blood of our Sauiour Ieſus Chriſt.

CHAP. VII.

Of the Corruption of the Sacrament of Baptiſme.

AS the Iſraelites being too groſſe and carnall, relyed too much on externall ſignes, hauing corrupted the true vſe of Sacrifices, and Sacraments appointed for them by God; ſo ſuch like abuſes, yea, farre greater corruptions haue happened in the two holy Sacraments, left vnto vs by the New Teſtament of Ieſus Chriſt. For in the Sacrament of Baptiſme, which ſucceeded in the place of Circumciſion, man conceiued of a foule and wicked maſſe, could not bee contented with the holy Inſtitution from GOD, but quickly depraued and defiled the vſe of the holy Sacrament of Baptiſme, by Coniurations, Exorciſmes, mixtures of Salt and Oyle, waxe Candles, Extreme Vnctiõs, Breathings, Babies, or Puppets, with a thouſand Cruzadoes in the forehead, in the eyes, on the backe, on the ſtomacke, on the ſhoulders, and at the mouth, and all to driue away Deuils.

Corruptions of the holy Sacraments.

Sacrament of Baptiſme corrupted.

Theod. in the booke of the fables of Heretikes.

For the Meſſalian Heretikes, Authors of Exorciſmes of Cruzadoes, affirmed, that euery borne Infant, was borne with his peculiar *Dæmon*, or Deuill, which cannot bee driuen away, but by Coniurations and Exorciſmes.

Ca. ſine, & ca. poſtquam de conerat. diſtinct. 4.

By this meanes the holy Sacrament of Baptiſme came to bee corrupted, euen to the adding and annexing of Syriacke words of Driuell, and Purgatory-Spittle.

Epheta. Per. Satyr. 2.

What greater corruption can bee imagined, then ſuch abominable inuentions; as if the bloud of Chriſt Ieſus were not ſufficient for our Regeneration and purgation; and that God of himſelfe were not powerfull enough to engraft and regenerate vs, by the ſacred ſigne of Water, repreſenting the Bloud of Ieſus Chriſt, but that there muſt bee exorciſed Spittle, and Driuell, Oyle, Salt, Puppet-Images, Creames, Torches, Waxe-Candles, Milke, or Honie, inuented and deuiſed by other Heretikes?

Galat. 3. Epheſ. 4. 1. Corinth. 15.

Some alſo there bee more ſubtill Magicians, Pithagoreans, inſtructed in the Meſſalian Hereſie, haue added to all this, the pronouncing of the Deuils name twenty times, to exorciſe and coniure him, as he that aſſociates the male Infant when hee comes to be baptized; and thirty times they vtter it, at the baptizing of a Daughter. Was there euer ſo deteſtable a corruption in the Sacrament of Circumciſion?

Epiphan. lib. 1. tom. 3. hæreſ. 38.

Wherefore, O you Meſſalians, haue you foyſted in Oyles, into the holy Sacrament of Baptiſme; imitating herein the Hereſie of *Marcus*, and *Marcoſus*, who commanded that Infants to be baptized, ſhould bee anointed? The ſacred ſigne of Water, inſtituted by the hand of God, was it not ſufficient to ſignifie the precious blood of Ieſus Chriſt, for our regeneration and purification, without intruding of Fattes, Oiles, ſpittle, and other mixtures inuented by the corrupters of Sacraments? The-

The Body and Bloud of Ieſus Chriſt, wherewith wee are clothed anew by the ſacred Water of Baptiſme, was it not powerfull enough, and efficacious, to preſerue vs from all tempeſts, without borrowing of your Exorciſmes and Vnctions?

And yet, for a further corruption and abuſe, Women were permitted to baptize, conformable to the errour of the Marcioniſts, Quintilians, Cataphrigians, Montaniſts, Pepuzians, Priſcilians, and Artotirites. Were Women euer admitted by the Law of God to miniſter the holy Sacraments, or Sacrifices inſtituted in the firſt Church of the Iſraelites? or in the New Teſtament of Ieſus Chriſt?

Epipha. l. b. 1. tom. 3. hæreſ. 42. and lib. 2. tom. 1. hæreſ. 49.

In the Hiſtorie of *Moſes* it is reported, that his wife *Sephora* excited with feminine furie, tooke the ſtone or knife wherewith ſhee circumciſed her ſonne: But it is not written, that ſhee, or any other like her, were euer permitted to adminiſter the holy Sacraments.

Exod. 4.

Out of theſe corruptions in the holy Sacrament of Baptiſme, many Hereſies were raiſed by the Catabaptiſts, Anabaptiſts, Antipedobaptiſts, with other Heretikes, and Schiſmatikes, who were not ſatisfied with Gods pure and ſincere Inſtitution, but regarded more exteriour ſignes, then that which in them was ſpiritually repreſented.

Whoſoeuer deſires to vnderſtand more particularly, the abuſes and corruptions, inuented and deuiſed in diuers ages, out of the variable humours of men, let them read our Eccleſiaſticall Commentaries. Wee muſt now at this preſent deſcend to the corruptions in the other holy Sacrament of the Supper, and Communion of the Body and Bloud of Ieſus Chriſt.

Chap. VIII.

Of the Corruption of the Sacrament of the Lords Supper.

WEe may euidently diſcerne by this ſuccinct Diſcourſe, how weake and mutable man is, euer abuſing and alienating the graces of God. For as the people of Iſrael, from the beginning of the Law and Inſtitution to them recommended, corrupted the true vſe of Sacrifices, ſacred ſignes, and Sacraments ordained of God, ſo hath it falne out to the Law of God by Ieſus Chriſt, hauing conſtituted a forme of communicating his Body and Bloud, vnder the ſymboles and ſacred ſignes of Bread and Wine: Which holy Sacrament began to bee alienated, euen in the very times of the Apoſtles, by the Corinthians; againſt whom Saint *Paul* wrote Epiſtles, to reduce them to the ſincere and true obſeruation of this holy Sacrament.

Sacrament of the Supper corrupted. 1. *Corinth.* 11.

Wherefore, let no man hereafter thinke it ſtrange, if the Apoſtles ſucceſſors haue from time to time adulterated the true Vſe and Rite of this holy Sacrament; and the further off they were in the preſent age of their liuing, from the reigne of the Apoſtles of Ieſus Chriſt, the more eaſily they fell into corruptions; yea, ſuch as were moſt abominable; hauing conuerted the ſincere Vſe of this Sacrament, into a Gulph and Precipice of all Idolatry.

Hiſt. Eccle.

Firſt of all, what an alteration happened in the Church,

Church, next and immediatly ſucceeding the Apoſtles, touching a Comprimiſsion of dayes, when this holy Sacrament was to be celebrated.

Sabatius the Heretike inſtituted the celebration of the Paſſeouer, with vnleauened bread, after the manner of the Iewes. *Hiſt.tripart it.lib. 9.cap.37.& lib 11.cap.5.*

Some of his ſect ordained, that this holy Sacrament ſhould bee ſolemnized the fourteenth Moneth, as the Iewes did. *Policrates*, Biſhop of the Epheſians, was ſaid to bee of this ſect; *Philip Hiropolitan*, *Policarpus*, *Truſcas*, *Melitus*, and *Narciſſus* Biſhop of *Ieruſalem*; *Victor* Biſhop of *Rome*, *Eleutherius* his predeceſſor, and *Theophilus* Biſhop *of Paleſtina* were of a contrary opinion. This difference continued for more then three hundred yeeres after the Apoſtles time. *Euſeb.lib.5.cap. 24.* *Hiſt.tripart.lib.9 cap.38.& 39.*

Others celebrated the Paſſeouer after the Æquinoctiall ſeaſon, when the ſunne entred into the ſigne of *Aries*: and others obſerued the Moneth *Xanthicke*, called by the Romanes, *Aprill*. Some affirmed for example the Quartodecumans, how they were informed by *S.Iohn*, to celebrate it in the fourteenth Moneth.

The Romanes vaunted that they were taught by *S.Peter* and *S.Paul*, whereof notwithſtanding no manifeſt proofe appeared. The Phrygian Montaniſts condemne the Quartodecumans, which obſerued the fourteenth Moneth; and that they ought herein to bee gouerned by the courſe of the ſunne, and ſo to begin it at the ſprings *Æquinoctiall:* And for this reaſon they celebrated it the eight of the Ides of *Aprill*, which was the fourteenth of the ſaid Moneth, though it fell vpon a Sunday.

And there was not a contention onely touching the adminiſtration of this holy Sacrament, on the ſeuerall dayes aſsigned for celebrating thereof: but there was likewiſe a notable deuiſion among the Chriſtians, *Euſeb.lib.5.cap. 24.*

Christians, about the Ceremonies inuented, whereby worthily to receyue the same. For some, as in particular, the *Romanes*, obserued the Fast, or Euen, three weekes before the day it selfe of *Easter*. The *Illyrians*, and all *Greece*, as likewise the *Alexandrians*, instituted a Quadragesima, to fast for sixe weekes. Some others ordained a seuen weekes abstinence, with an Intermission from fiue to fiue dayes.

Hist. Tripar. Chap 38.

Then was another Iewish Ceremonie restored, the more to corrupt the holy Sacrament of the Supper, through diffrence and distinction of meats. For some prohibited during the Feast, the eating either of Fish, or Flesh: Others forbade the vse of Flesh onely, permitting men to eate Fish, or Fowle; which they said, according to *Moses*, did participate of the substance of the Water. Some in like manner ordained, that men should only eate bread and Water: Others fasted till noone, without any distinction of meates. And to resolue briefly: there was in the beginning, an infinite number of Corruptions and Customes, in the Communion of the holy Sacrament of the Supper, by meanes of the Ceremonies renewed, about difference of daies and meates, abrogated by the Grace and Law of Iesus Christ.

Col. 2. *Galat.* 4. *Heb.* 7.

But was there any holy Apostle of God, that euer left in writing any Law or Cõmandement, for distinction of daies and meates, in celebrating the holy Supper of Iesus Christ? Their intention was not to institute a Religion of Feasts, a distinction of dayes and meates: Their Doctrine onely aimed to instruct men how to liue well; and that one onely God was to be adored and worshipped.

Wherefore, we must necessarily hereupon inferre, that the Ceremony and Festiuity of the *Pascha*, or Easter, proceeded from a custome; for none of the Apostles left any thing thereof in writing.

To

To qualifie such Dissentions and Corruptions, many Councels were assembled; one, at *Sangaria* in *Bithinia*; by which, to auoid all contentions, euery man was apermitted to celebrate the Passeouer, when he would. Another Councell was held in *Cesarea*, by *Theophilus*, Bishop of that place, and by *Narcissus*, Bishop of *Ierusalem*. Another Councell there was in *Achaia*. And another Councell was conuented at *Rome*, by *Victor*, Bishop of the same place.

Hist. Tripar. lib. 9. cap. 38.

Euseb. lib. 5. cap. 23

After these petty corruptions, there succeeded greater from time to time, according to the humors and affections of the Bishops of *Rome*. *Alexander*, 1. of that name, being raised to the superintendencie of the Romane Church; one of the first successors to the Apostles of Iesus Christ, and one of the first corruptors also of the holy Sacrament of the Supper; inuented the mingling of water with Wine, before the Communion: wherein, hee went about to reforme the holy Gospell of Iesus Christ, which instituted the Communion of his Body and Bloud, vnder the two kindes of Bread and Wine; but *Alexander* added thereunto a third kind, which was water.

In the yeere of Christ, 114.

Platina Sabelli.

He also renewed the Iewish ceremony of vnleauened bread, wherewith to celebrate the Passeouer, as the Iewes did; following herein the opinion of the *Ebionites*, who taught, that the Ceremoniall Law of *Moses* was necessary for saluation: as also, *Symmachus* the Hereticke in *Palestine*, taught the like.

If Iesus Christ was circumcised to fulfill the Lawe of *Moses*, must it therefore be requisite to vse Circumcnmcision? As also, if it were His pleasure, for accomplishing the Law of Ceremonies, to vse one daies appointed vnleauened Bread, must wee needs therefore returne to the rigour of this Ceremonie, abrogated by the complete Sacrifice of Iesus Christ? In what place of Scripture did *Alexander* learne to

Euseb. lib. 3. cap. 27. & lib. 8. cap. 14.

mingle water with Wine? and to restraine Christians to vnleauened Bread; as also his other inuention, of driuing away Diuels with salt water exorcized?

As for the Purgatory Water by him ordained, wee will hereafter deriue the originall thereof from *Numa Pompilius*, that great Magician, and Romane Idolater. But touching the mixture of water with Wine, he might peraduenture be instructed by the ancient Idolaters; who, in celebrating their sacrifices, were wont, in a Chalice, to consecrate Water with Bread: especially vpon the Festiuals dedicated to the Sunne, which the *Persians* worshipped, called by them, *Mythros*. And in the Feast of the *Nephalies*, they also vsed Water for sacrifice.

Cel.li.39.cap.21.

With this comparison, *Iustine Martyr* relates the custome obserued amongst Idolaters, and by Christians, in the consecration of Bread, Wine, and Water: by the one, which is to say by the Idolaters, in the name of their Idols; and by Christians, in the Name of their True God.

Iustin. in Apolo. 2.

And yet this first corruption in the administration of the holy Sacrament, by the mixture of water with Wine, perseuered not without contradiction: For the *Greekes* were of a contrary opinion; and that it was not requisite to brew water with Wine, neither would they herein follow the *Alexandrian* corruptions.

Inno.lib.4.cap.5. de officio Diuin.

Amarcanus was of the same opinion as *Alexander*; affirming, that the mixture of water with Wine was necessary. *Scotus* the subtile Sophister, absolutely denied, that it was necessary to mingle the water with the Wine: because, saith he, it cannot then be changed, nor transubstantiated into Bloud, except the same were first changed into Wine.

Some others, more ingenious, laboured to interpret this Institution of *Alexander*, by alleadging, that the

the wine was conuerted into blood: but as for the water, it was tranſubſtantiated into the water that came out of Chriſts ſide.

This firſt corruption of *Alexanders*, gaue occaſion of many other ſucceeding abuſes: For ſome other more profound Impoſtors deuiſed to mingle with the wine, bloud, that was taken from yong Infants, wherewith to beſmeare the bread of the holy Supper of Ieſus Chriſt as the Cataphrigians, who brought in a kinde of tranſubſtantiation of wine into bloud, really and corporlly.

Auguſt. lib. de Hæreti. cap. 26. & 64.

Some others added cheeſe thereunto, called Artotirites; which is to ſay, Cheeſe-bread-mongers. Certaine alſo abuſing this holy Sacrament, in ſtead of wine, put in water, vnder pretext of the greater abſtinence. Others had an Inſtitution of ſteeping bread in the wine, the which cuſtome the Meſſalians alſo retained in their Miſſall ſacrifices.

Epiphan. lib. 2. tom. 5. hæret. 49.

For another deteſtable corruption of this holy Sacrament, ſome Popes of *Rome* forbade their Meſſalian ſacrificers, not to adminiſter to Chriſtian people, whom they call Lay-men, the Body of Ieſus Chriſt in both kindes, but onely vnder the ſacred ſigne of Bread, and not of Wine; which they reſerued for their Meſſalian ſacrificing Prieſts.

Is not this corruption directly againſt the holy Goſpel, and Inſtitution of the Supper of Ieſus Chriſt, ordained and commaunded, that all faithfull men ſhould eate his body, and drinke of his blood? When he tooke the Cup, did he not vſe theſe proper words? Drinke all of this Wine, in memoriall of my Bloud ſhed? Vſed hee any other words for the eating of his Bodie in the ſymbole of Bread, then hee did of his Blond, vnder the ſigne of Wine? For if wee compare the ſacred ſigne, ordained by God in the Church of the Iſraelites, being a Figure of the Communion of

Matth. 29. Marc. 14. Luc. 22. 1. Corint. 11.

the body of Ieſus Chriſt, which was the true Paſchal Lambe, whoſe fleſh was ordained to bee eaten without exception of perſons, ſo they were circumciſed; was there euer any difference in the eating of the Paſchall Lambe, and the celebration of the Paſſeouer among the Iewes; betweene the Leuites being of the race of ſacrificing Prieſts, and others of the common people?

To bring in another odious corruption, the Meſſalians inſtituted in their Miſſall-Idolatries, to ſacrifice aud offer the Body and Bloud of Ieſus Chriſt, reiterating by this means the Sacrifice fully conſummated by Ieſus Chriſt, which cannot bee reiterated, becauſe it was, not according to the forme of *Aaron*, but of *Melchizedec*, the Eternall Sacrifizer and Prieſt, without leauing any ſucceſſor. As alſo when the Apoſtle admoniſhed the Corinthians to celebrate ſacredly the Supper of Ieſus Chriſt, were they commanded to ſacrifice? No; but to eate, and communicate together of the Body, & to drinke of the blood of Ieſus Chriſt.

1. *Cor.* 11.

The beginning of the Supper, was not to kill or immolate, or to ſacrifice any beaſt, or oblation to God; but onely to eate and drinke at his holy banquet, prepared for vs by Ieſus Chriſt, the Eternall ſacrifice, and Sacrificer; who reſerued onely for himſelfe this Eternall Prieſthood; yet neuertheleſſe, hee left vnto vs a ſacred Inſtitution of a banquet, ſet before vs in the Bread and Wine, which repreſent his Body and Bloud.

After theſe aboue-named corruptions, Satan, a diligent Babylonian Architect, employed all his power and means, to rayſe an inexpugnable Fort of Idolatry; to the end that hee might wholly demoliſh and ſubuert the kingdome of Ieſus Chriſt, when hee vndertooke to ſuborne the Maſſe, in ſtead of the holy

holy Sacrament of the Supper, as wee will briefly produce, and so clearely, that the most hard-hearted *Pharaohs* inueterated in their ancient Idolatries, shall by the trueth of Histories acknowledge their errours, and abominable Heresies.

CHAP. IX.

The ancient Religion of the Romane Empire.

BEfore my deciphering of this labyrinth of Errour, wherein the Messalians did so lose themselues, I thinke it verie requisite succinctly to lay open the ancient Religion of the Romanes, during the reigne of the Occidentall Empire: and of the Emperours vsurping both the Temporall scepter, and the dignitie of high Priests, superintendents ouer the Romane Church and Religion.

The Romane Emperors and their Priests.

All of them, as well as my selfe, will confesse, that the ancient Romane Religion was either wholly, or for the greatest part instituted by *Numa Pompilius*, the second King of the Romanes, about seuen hundred yeeres before the Incarnation of Iesus Christ. Then were your high Priests inuested, which afterwards were reduced to a certaine number, euen to foure: then the number was augmented to eight: and afterwards by *Silla* to fifteene.

Titiuill. lib. 1. decad. 1.

In the Colledge of Priests, there was one *Pontifex Maximus*, who was chosen by the other inferiour Priests, of their Order and dignitie; euen as the pettie Priest purple-Cardinals make the election

Feneſtell. lib. de Magiſt. Rom.

of their great Romane Pope, out of their place, order, and dignitie.

This *Pompilian* Religion was so religiously obserued by the Romanes from father to sonne, as it was neuer possible to irradicate, or supplant it: but it continues euen to this day, as euery one shall manifestly discerne by this succinct Narration.

To confirme this point, no man can be ignorant, if euer he read the Romane Histories; but that, before the Incarnation of Christ, there was not so much as one King, Consull, Dictator, or Romane Emperour, instructed in the Law of God, but all were Idolaters and Infidels, obseruing the Religion of that Magician, *Numa Pompilius*. For since the Incarnation of Iesus Christ, for the space of three huudred yeeres, or thereabouts, there was not likewise any Emperour, or Romane Consull, that changed his Religion, to embrace the Law of Iesus Christ: but, on the contrary, they strayn'd all their might and power, to put in practice what cruelties soeuer against the Church of Iesus Christ; which may bee iustified by the Eccleſiasticall Histories: wherein are explained, about eleuen seuerall great persequutions, vnder the Romane Pontifes; which were, *Claudius Tiber. Nero*, *Claud. Domitian. Nero, Flau.. Domitian. Traian. Elia. Adrian. Antonine* the Philosopher, *Septimius Seuerus*, *Iul. Maximin. Mar. Quint. Traian. Decius, Licinus, Valerianus, Valerius Aurelianus*, and *Diocleſian*. All which Emperours gouerned both the Empire, and the superintendents ouer the Romane Religion for three hundred yeeres after the Incarnation of Iesus Christ; and in their Coynes, Sepulchres, Monuments, Titles, and Letters Patents, they retained the stile of great Pontifes, and high Priests: as is most diligently collected in a booke of the Antiquities of *Rome*, wherein are specified the Medails, Coynes, aud Monuments of the ancient

Euseb. in his bookes of the Eccl. Hist. *Anno Dom.* 34. & 68. *Anno Dom.* 94. 112. & 183. 167. 202. 238. 254. 257. 276. 292.

ancient Romane Emperours, all which were enſtil'd Pontifes, vnder theſe Titles: *Iul. Cæſar. Pont. Max. Tiber. Nero Pont. Max. Veſp. Cæſar Pont. Max. Marc. Aurel. Antonine. Aug. Ponti. Max. Heliogabalus* high Prieſt. *Aug. Adrianus Imp. Pontif. Max. Tit. Cæſ. Pontif. Max. Commod. Impe. Pontif. Max. Galerius Maximianus Pontif. Max. Flauianus Conſtantinus, Aug. Pontif. Max.* Beeing therefore in this manner Emperours, and Romane Pontifes, they neuer would permit any other head aboue themſelues, in the Church and religion of *Rome*, which in all ages was an enemie to Ieſus Chriſt. For when the Apoſtles preached Chriſt to bee the High and Soueraigne Prieſt, the Eternall and Great ſacrificer, without ſucceſſour, after the order of *Melchizedec*, the Romane Tyrants tooke occaſion, or at leaſt their Lieutenants, to condemne Ieſus Chriſt, for feare of impayring the authority of the *Cæſars* high Romane Pontifes.

Pontifex Maximus.
In a booke intituled, A diſcourſe of the ancient Religion of the Romanes, by *William de Choue* Bayly of *Dolphinois*.

With what fury for the ſpace of three hundred yeeres, were they excited againſt Chriſtians, and the Religion of Ieſus Chriſt, to maintaine their ancient Pompilian Religion? What anſwere was giuen to the Emperour *Theodoſius*, by the Senate and Senators of *Rome*, when they were mooued to change their Religion, and imbrace that of Ieſus Chriſt? They ſhewed how they had bin in poſſeſsion of their Pompilian Religion for more then a thouſand yeeres, and that the alteration of Religion, was the ruine of Common-wealths. For theſe reaſons perſiſting in their old Romane Religion, they forbare to receiue the Law of Ieſus Chriſt.

Catalogue of the *Cæſars*, at the end of *Nicephorus* Hiſtorie.
Anno Dom. 410.

CHAP.

CHAP. X.

How the Bishops of Rome began their Corruptions.

In the Canons collected by *Clement* Bishop of *Rome*, 21. 22. 62. & 95. *Anno Dom.* 93.

BY these Histories we may easily resolue, that during foure hundred yeeres and more; the Bishops of *Rome*, who tearmed themselues Christians, could neuer draw the Senate nor Senators of *Rome*, to entertaine the holy Gospel. As also they could hardly conuert the Romane Idolaters from their old and inueterate Idolatries. For the Bishops of *Rome* were too busie in restoring the Iewish and heathen Ceremonies, about difference of meats, touching ordinances not to fast on Sundayes or Thursdayes; to inuent Table-clothes, Vailes, Vessels of gold and siluer, on Hangings, Tapistries, and other ornaments of the Altar, worne out with old age, and to be burned, and the ashes to be laid vp in Fonts. Some also were mightily busied to renew the Iewish Ceremonies of vnleauened bread, hauing their mindes greatly turmoyled to corrupt the true vse of the holy Sacraments instituted by God, by the mingling of water with winae, nd seasoning water with salt, to make it purgatory, and exorciz'd for the repelling of deuils. Othersome in like maner tooke great paines to ordaine Ephods of fine linnen, wherin to wrap the sacred Host: also to constitute Aubes, and other vestiments for the Priests in their sacrifices, of white, & no died colours. Some had their braines troubled to deuise Feasts of dedication, and Consecration with Exorcismes, to driue away deuills with salt: and othersome to inuent Oyles and Vnctions, wherewith to corrupt the holy Sacrament of Baptisme.

Alexander the first, Bishop of *Rome*, in the yeere of our Lord 110.

Sixtus Bishop of *Rome* in the yeere of our Lord 127.

Sylvester Bishop of *Rome*.

Higinus Bishop of *Rome* the yeere 140.

Then

Then afterwards during the time of these tyrant Emperours, and great Pontifes, the Bishops of Rome, desiring to perpetuate their names, they wore out their braines in building of Temples, not to the honour of God, but to the names of men, and women, Saints by them cannonized, at their owne pleasure.

Others were occupied in ordaining and decreeing, that the consecrated Bread or Wine falling to the ground, should be licked vp by the Priests, and the rest remaining to be burnd in the fire: and the ashes to be reserud in a Reliquarie.

Some looke out for Chalices, that they should be of Glasse, and not of Wood.

Others instituted solemne ceremonies for the foure seuerall seasons of the yeare, to bring Christians by this meanes vnder the seruitude of destinction of daies.

Others were studiously employed in ordaining the oblation, and consecration of Beanes: to solemnize Funeralls with Purple habites, after the forme of a Vestment called Trabea, which Idolaters vsed in their Triumphs celebrated to the honour of their Gods. The like purple Ornament is in vse at this day amongst the Cardinals.

Others were occupied in deuising confirmation for little Infants, and to consecrate the Creame for Bishops only, also to honour extraordinarily the Bishop of *Hostia*, by whose hands the Bishop of *Rome* is to be consecrated, with a kinde of Mantle called *Pallium*: and to inuent a number of other vnnecessary Ceremonies, yea such as were opposite to the Euangelicall libertie, ginen vnto vs by Iesus Christ.

How was it possible therefore, for the first Bishops of *Rome* to drawe the Princes and Romane Senators, to the Law of the Gospell, for three or foure hundred yeares after the Incarnation of Christ, when they laboured nothing else but to corrupt the vse of the holy Sacraments, to restore the Iewish ceremonies, and the Idolatries

Fabian Bishop of *Rome* in the yeare 240.

Pius Bishop of *Rome*, in the yeare, 144.

Zepherin: Bishop of *Rome*, in the yeare 200.

Calixtus Bishop of *Rome*, in the yeare, 280.

Eutiches Bishop of *Rome*, in the yeare, 262.

Red roabes of Cardinals.

Siluest: Bishop of *Rome*, in the yeare 314.

tries of the ancient Heathen Romanes?

They may here obiect one *Philip*, which some vaunt, was conuerted to holy Baptism, whose depraued mãners gaue occasion to the most authentick Historiographers, to esteeme him vnworthy of the name of a Christian; Whereunto they adde *Constantine* the Great, that assembled the Counsell of *Nice*, but his residence was in *Greece*, called the Empire of the East, and yet he would neuer embrace the Character of Baptisme, to be regenerate by the blood of Christ, till he was threescore and fiue yeares old, when he was Baptised by an Arian Bishop of *Nicomedia*, named *Eusebius*: When the same *Constantine* was at the point of death. Wherefore *Syluester* Bishop of *Rome* need not vaunt of conuerting this Emperour to the Faith. For the same *Siluester* likewise would not be present in the assembly of the Counsell held at *Nice*, in the yeare of Iesus Christ 327. Howsoeuer the matter stands, we must euer haue recourse to the truth of Histories, wherein is recited the answer which the Senate, and Senators of *Rome* made to the Emperour *Theodosius* more then threescore yeares after the death of the said *Constantine* the great: to wit, that they would not receiue the Law of Iesus Christ, but rather obserue their ancient *Pompilian* Law, to auoid the ruine of their Common-wealth through a change, and alteration of Religion: Wherefore it must needes bee inferred, that the Law of GOD was not receiued nor approued at *Rome*, by the Senate and Senators.

Cronic. of *Iohn Baptista Ignatius.*

Hist: tripartit: lib. 3. cap. 12.

Now we must come to the subsequent times. After the decease of *Theodosius*, the Romane Westerne Empire began so much to decline, that in a short space, it was cleane extirpated by the Vandales and Alands, who were the first that sacked *Rome*, in part burned it, and carryed away the Emperour *Theodosius* owne daughter, whom they married to *Atolphus* King of the Gothes. Not long after succeeded the *Hunnes*, and then *Attila* King

Paul: Aemul. lib. 1.
In the yeare 412.
In the yeare 434.
Blon. lib. 2. Decad. 2.

King of the Gothes, which vsurped *Italie*. About this time the Occidentall Romane Empire was stript of all Germany, Dacia, Sarmatia, and all other tributarie Prouinces euen to *Dannbius*. *Spaine* also, *Aquitane*, *Gascoyne*, *Burgundie*, and all the *Gaules* reuolted from the Romane Tyrannie.

Then came the *Astrogothes* with their Kings, *Valamir*, and *Theodemir*, *Theodoric*, with other Barbarians and Infidels, as likewise the Visigothes, all vsurpers successiuely in *Italie*.

Procop. lib. 3. Of the wars of the Vuandales in the yeare 486. In the yeare 550. 554.

After this raigned *Totilas*, who entred, sackt and burnt *Rome*, and all *Sicilia*. At last the *Lombardes* came to raigne, conducted by their King *Alboim*, who vsurped ouer all *Italie*.

Paul *Aemil. lib.* 1. in the yeare 568.

These barberous, Idolatrous, and Infidell Nations were as Gods scourges, ordained to punish the Romaine Idolaters committed by them, who had receiued the knowledge of the holy Gospell: and yet ranne astray from the true adoration and worship of God, violated and corrupted the holy Sacraments by their humane inuentions and fictions: in like manner to punish the obstinacie, and infidelity of the Emperours and Senators of *Rome*, who first by their Officers, and Lieuetenants Deputies, had caused Iesus Christ, and his holy Apostles to bee crucified: daily persecuted the Christians, and euer opposed the Law Euangelicall, to maintaine their Pompilian Religion.

We may therefore resolue, and conclude, that for the space of foure hundred yeares, the Romane Church of Emperours and Senators were alwaies opposites and enemies to the Law of Iesus Christ.

Afterwards when the VVesterne Empire was extinguished for three hundred yeares or thereabouts, that *Rome*, and all *Italie* was rulde and gouerned by Kings, Princes, and Dukes, that were Infidels, and Idolaters, which was by the Vuandales, by the Gothes, by the

Hunnes, Oſtrogothes, Viſigothes, and Lumbards, for the ſpace of ſeauen hundred yeares or thereabouts after the Incarnation of Ieſus Chriſt there was no Emperours, Kings nor Princes at *Rome*, that would embrace the Law of Ieſus Chriſt. The which I deſired briefly to produce, to the end the Reader might not thinke it ſtrange, though I here ſet downe how the ſacrifice of the Maſſe tooke originall, from the auncient Ethnicke Religion, Inſtituted by *Numa*, more then ſeauen hundred yeares before the Incarnation of Ieſus Chriſt: and that ſince alſo the ſame ſacrifice hath beene continued by the Romane Idolaters, hardened and inuerated in their Pompilian Religion, which they would neuer abandon nor giue ouer.

CHAP. XI.

The firſt greatneſſe of Popes; prouing Antichriſts, and bringing in the ſacrifice of the Maſſe.

NOw, to the end nothing might be concealed out of the Romane hiſtories, to obſcure the cleareneſſe and ſun-ſhine of truth, during the Tyranny and vſurpation of the aboue mentioned Nations, there was erected in *Italie* a petty Exarcate at *Rauenna*, which ſtood for an hundred eighty three yeares, till it was ſuppreſt by a Pope, who was inueſted in the ſame, & encroacht vpon S^t. *Peters* Chaire, by a Donation or Diſmiſſion wrought by *Pepyn* in the yeare 758. in requitall of the Tyrannie vſed by *Zacharias*, a Greeke Romane Pope, who depriu'd the true heires of the Crowne of *France*, which

In the yeare, 572. *Platine Blond: volaterad. Paul: Aemil: lib.* 10. *Blond: lib.* 10.

were

were *Chilperic*, or *Childeric*, whom hee ſhut vp in a Monaſterie, to conferre the Kingdome vpon the ſaid *Pepyn*, ſonne to *Charles Martell* the Baſtard. This Donation of *Pepyns* beſtowed on the great Romane Pontife, was the firſt Originall of the exaltation and eminencie of the Romane Popes, who to this day remaine the Exarcate of *Rauenna*, ſince about eight hundred yeares, with many Townes along the coaſt of the *Adriatick*, aſſign'd ouer to them by *Pepyn*, againſt the expreſſe prohibitions of *Conſtantine*, then raigning Emperour of the Eaſt in *Greece*.

Blond. lib. 1. Decad. 2. Paul. Emil. lib. 2.

While this pettie Exarcate continued at *Rauenna* a long time before *Pepyns* Donation, the Biſhop of the place ſeeing that there were no more Emperors at *Rome*, tyranniz'd and gouern'd by barbarous and miſcreant Nations, began to lift vp his hornes, ſo as hee would be preferred before the Biſhop of *Rome*, and ſtile himſelfe head of the Church, both he and his ſucceſſours Biſhops of *Rauenna*, while the Exarcate laſted. This was the firſt petty Antichriſt that aſſum'd a Tyrannie in the Church, purſuing the terreſtriall Tyrannie of his Exarcate.

The firſt apparant Antichriſt. In the yeare 588.

Sabellic.

After him roſe another great Antichriſt in *Conſtantinople*, named *John*, Biſhop of the place: who perceiuing the Occidentall Empire of *Rome* cleane extinguiſhed, and that of *Conſtantinople* riſen to a great heigth, he grew alſo affected to worldly Tyrannie, and conformable thereunto erected one Spirituall in the Church of Ieſus Chriſt. By a Councell held for the purpoſe, hee denounced himſelfe to be Oecumenicall Biſhop, which ſignifies generall, and head of all the Church. But preſently after, the great Romane Pontifes tooke ſo good a courſe herein, that by treaſon the Emperor *Mauricius* was cruelly ſlaine in *Conſtantinople*, himſelfe, his wife, and family, by that wicked *Phocas:* who, for recompence of this abominable Murther committed, by the notice and intelligence of their Church of *Rome*, alwayes contrary to Ieſus Chriſt, cauſed *Boni-*

In the yeare 600. *Blond. lib. 1. Greg. lib. 4. of epiſt. cha. 29.*

In the yeare 604. *Platin. Sabellic.*

In the yeare 612.

face the third of that name, to be declar'd head, and Generall of the Church of God, vſurping the Authority of the great and eternall Sacrificing high Prieſt, the onely Spouſe, and head of his Church Ieſus Chriſt. Who could better reſemble Antichriſt then he that aſſumes a Tyrannie in the Church of God, a *Poligamie* in the Church, the Spouſe of Ieſus Chriſt: aſcribing to himſelfe that power, which Ieſus Chriſt reſeru'd for himſelfe, to reſide perpetually with his Church, by the power and vertue of the holy Ghoſt, for the conduct and gouernement of the ſame.

Math.26.

May not he rightly be term'd Antichriſt, that labours directly to oppoſe the holy Goſpell of Ieſus Chriſt, who forbad his Apoſtles, when hee ſent them to Preach the Word, that they ſhould not conſtitute a Monarchie in the Church, as the Princes, Kings, and Tyrants of the earth are wont to doe? That none of them ſhould preſume to bee called head, or greater then the reſt; but that they ſhould all be humbled as brethren: being aſſured that they had one onely Head, and one heauenly Father, who would dwell and continue with them for euer, to conduct and inſpire them in his holy will?

Math.23. Luc.11. Marc.2.

Is not he truly an Antichriſt, that will terme himſelfe to be Ieſus Chriſts ſucceſſour to the chiefe Pontificacie, and to the ſoueraignty of Prieſthood by him adminiſtred, which dignity he reſeru'd onely to himſelfe, he remaining eternall and high Prieſt for euer: Who left no ſucceſſour in his dignity, as *Aaron* and his ſucceſſours did, to the dignity of the Iewes high Prieſthood; but according to the order of *Melchiſedeck*, King, and high Prieſt, without any ſucceſſour in his dignity.

Wherefore O you Romane Antichriſts, why haue you aſſum'd the dignity of high Prieſts, as Heads and Soueraignes of the Chnrch of God, and vſurpe the authority of Ieſus Chriſt, cauſing your ſelues to be entituled, moſt happy, and moſt reuerend Fathers, and Popes, hauing founded

founded a Colledge of petty purple Pontifes, to elect a great Pontife or high Prieſt: but to the end to renew the auncient Ethnick Romane Religion of *Numa Pompilius*, the firſt founder and erecter of your Pontificall dignities.

About the ſame time that this cruell murtherer *Phocas* ſet vp Antichriſt in the Romane Church, *Mahomet* roſe vp in the Church of *Arabia*, inſtructed by *Sergius* a Monke, about the yeare 620. For this Apoſtaticall Heritick perceiuing the whole Law of God to be corrupted by humane traditions, and the holy Goſpell contemn'd: alſo the Sects, and diuers hereſies, planted as well by the Iewiſh Phariſies, Eſſeans, Saduces, Masbuthians, Galileans, Hemerobaptiſts, and Samaritanes: as alſo by Chriſtians, the Symoniackes, Nicolaitans, Cerinthians, Menandrians, and Ebionites, the Valentinians, Cerdonians, Marcioniſts, Montaniſts, Cataphrigians, Tatians, Eucratites, Seuerians, Artemoniſts, Porphirians, Helcheſaites, Nouatians, Sabellians, Chiliaſts, Paulianiſts, Manechees, Antomouſiaſtes, Arrians, Eunomians, Macedonians, Eunomiotheophroniens, Eunomeoeutichians, Ætians, Donatiſts, Luciferians, Patripaſſians, or Theopachites, Photinians, Marcellians, Pauloſomoſetans, Apolinariſts, Iouianiſts, Pelagians, Platirians, Anthropomorphites, Neſtorians, Sabbatians, Acephalians, Acarians, Olympians, Quaternians, Monothelites, and other Hereticks, hauing corrupted the true vſe of the Sacraments ordayned of God. And ſeeing alſo, that the Sect of the Meſſalians, eſpecially proſpered in their ceremonies, taken partly out of the Iewiſh Law, and partly from the Panyme Idolatries, hee inuented the high decrees of the Alcoran, wherein hee employed many Chapters and Articles called *Azoares*, which are like Canons and Rules of the Mahumetan Religion.

This briefe and compendious diſcourſe of the Romane Hiſtory, I thought requiſite to recite, before I began to deſcribe

The cauſe of *Mahomets* originall.

Looke the Eccleſiaſticall Hiſtory.

Hereticks in the Church.

discribe the originall of the sacrifice of the Masse: that thereby I might induce the Reader to vnderstand the truth of the matter: how the Romane Empire was gouern'd till the declination of the same, which was about the yeare of Christ 410. and how the barbarous Idolaters vsurpt it since, for the space of 300. yeares: as also the Antichrists haue beene rais'd, which still enioy it at this day, and haue done for some fiue hundred yeares past.

Chap. XII.

Of the Masse in particular, with her true Originall.

Originall of the Masse: with exposition of the word.

FOr beginning to this our briefe *Missall Treatise*, we must first expresse this terme of Masse, called by the ancient Romanes *Missa*. Some haue preferr'd this *Missall* Sacrifice, to take originall from the Hebrewes: alleadging that place of *Daniell*, when he speakes of *Maozin*, as if by *Maozin* they would signifie the Masse. But this word in sence, stands farre from the *Missa* or Masse: and there are some Hebrew words which come farre nearer to it, as *Messa*; which by enterpretation is Conculcation: of which word mention is made in the Historie of the Kings of *Israell*. There is also an other Hebrew word very conformable to the vulgar terme of *Messel*, which is *Missal*, and that is hell, or the graue. But I suppose the great Romane Pontifes would not deriue the originall of the Sacrifice of their Masse, from the Hebrewes, because then they must acknowledge the Masse, or their *Missell*, to be a Conculcation or extortion, an hell, or a graue. And to speake but truth, the

Dan. 11.

4. *Kings* 11.

Messa.

Messell.
Hell.

the Author of the Romane Religion *Numa Pompilius*, neuer thought of the Hebrewes, when he first instituted the Masse: neither can this word *Missa*, or *Messe*, take originall from the Greekes. Because there is no sacrifice of this name or title, though some haue brought in a colourable reason from this Greeke word *Myzein*, which is to say in French; to hide or keepe in secret: as if the *Messahan* Sacrificers receiued from the auncient idolatrous Greekes, to mumble secretly the principall words of their Masses, that the Auditors might not heare them: but they vsed to murmur and whisper betwixt the teeth, the Canons, and some speciall words, which neither themselues, nor they that looke on vnderstand. Neuertheless, neither the Hebrew nor Greeke words cannot properly be applyed to the *Missall* Sacrifice. And therefore we must repaire to the true etimologie of the word *Missa*, or *Messe*, drawne from the ancient Latine Romanes, who vsed these words, *Missus*, *Missa*, *Missilis*, and *Missio*: euen as in French we haue *Messager*, *Message*, and *Messiues*, for letters sent. Wherefore, when the ancient Romane Idolaters meant to dismisse the Assistants at the Sacrifices celebrated, they pronounced in the end these words. *I. licet Missa est: depart*, tis permitted, and so the Assembly was dismist to goe home. But in time, because this note signified a pleasing release of the people, to goe home to their houses, being a chearefull, and acceptable sound, it was suppresst, and the Sacrifice honoured with this terme of *Missa*. To confirme this point, two thousand yeares being now come and gone, these words are pronounced at this present day. *Ite, missa est*, which signifies a leaue giuen to the company or assembly, to depart: so as they themselues, which frequent these Temples, so soone as they heare this pleasing note, *Ite, missa est*, commonly they skip and leape for ioy, being assured that they are then licenced to goe to dinner.

Masse drawne from the ancient Latine Romanes.

Amongst the Greekes the Prieft hauing discharged his function, spake aloud in this manner. *Laiois Apheſis*, as if he discharged the people. *Apule. lib. 11. de Asin. aur.*

The Arabians, and Mahumetists, instructed for a long

time by the Monke *Sergius*, as formerly we cited, hold this word of *Meſſa* in great eſteeme. By which word they haue nominated three Townes or Cities called *Meſſa*, ſcituated vpon the Ocean ſhore, vpon the Cape, where *Mount Atlas* takes his beginning.

In the booke of the deſcription of *Affrick*, by *Iohn Leo Affricanus*. *Meſſa* of the Turkes.

Neere to the ſame Townes, in the Suburbs, there is a Temple much reuerenced by the Turkiſh Idolaters, becauſe they beleeue, that from *Meſſa* ſhould come the righteous Pontife, promiſed and propheſied of by *Mahomet*: they alſo thinke, that about that quarter or ſhore of *Meſſa*, *Ionas* was caſt vp againe, after his being ſwallowed vp by the Whale. Furthermore, they ſo highly eſteeme this name of *Meſſelmans*, as we doe the name and title of Chriſtians. Intimating by this word *Meſſelman*, as much as ſaued.

Meſſelmans, in the booke of the great Turks Court, by Frier *Antonie Geffrie*.

Moreouer, the Mahumetiſts honoured their Prieſts with the name of *Meſſe*, calling them *Meſſen*, and their Temples *Meſſites*, or *Meſchites*: Wherefore, they that publiſht the Anatomie of the Maſſe, the Centons, the Foundation, Augmentation, and embelliſhing thereof, could not but write with ſpeciall reuerence, in reſpect of the ancient Pompilian Religion and the Alcaron, Inſtitutions of *Mahumet*.

In the booke of the aboue ſaid, *Meſſen*, *Meſſi*.

After we haue thus decided the word of *Meſſe*, or of in the Romane tongue, to be deriued from the auncient Romane Idolaters, and not from the Hebrewes nor the Greekes: we muſt now diſcend to the veſtments of theſe Miſſalian Sacrificers. But by the way, we muſt not omit the name of *Pontife*, or *Pontifex*, taking alſo it's originall from the Romanes, as we declared in our Commentaries. The ſtile alſo of Pope proceeding from the ancient Idolaters, who vſed to enſtile their God *Iupiter*, calling him Pope *Iupiter*, but eſpecially the Bithinians and Scithians. Which word *Papa*, comes from the Greeke word *Papus*: which is to ſay, great Father. As alſo the true title ſubſcribed to any ſutes preſented to the great Romane Pontife,

Pontife lib. 1. of *Commenta*.

tife, is: Most blessed Father. The next purple Pontifes are termed, most reuerend Fathers, and petty Bishops, reuerend Fathers: all of them retayning this word Father, or Pope, Great Father, which was wont to be a common name to all Bishops: but afterwards the great Romane Pontifes reserued it onely to themselues. Another title is also retayned for the Demie Bishops termed Curates, who are superintendants in euery Parish, borrowing this nomination, from the ancient Romane Curates: which is to say, a rasing, or shauing, because the ancient Curions and Sacrificers were cut, and shauen in their heads, after the Babilonian manner, or of the Herculean Pontifes, called for this reason *Stephanophores*, as wearing a Crowne vpon their heads. Neuertheless, by the reason that all the members of the Missall Sacrifice, deriue from the Pompilian Religion, wee should wrong the ancient Romane Idolaters, to take from them the originall of these names Masse, Pontife, and Curate, as may be iustified by the Romane Histories.

A Curate. *Curio*, a Prieft, or Curat, who in his Cure, that is, in his Parish had the care of sacred celebrations. *Tit. Liui. lib. 1. Decad.*

Tit. Liui. Feneſt. Pompo. Lett.

As for the vestment of Missall Sacrificers, *Numa* ordained that it should be white, called by the Latine word *Alba*, an Aube: which name of *Aube* continues to this day, for the vestment of him that sacrificeth and celebrates Masse. Moreouer, aboue his Aube, the Priest was appointed to weare a Tunickle painted, and aboue that the ornament of a Pectorall of copper or brasse, afterwards changed into gold or siluer, which the Missalists terme a Chasuble. They also vsed a vaile to couer their heads, when they sacrificed called *Amictus*, first instituted by *Aeneas*.

Aube. Alex. ab Alex. lib. 4. chap. 17.

Super tunicam æneam pectori regumen. 1. Decad. 1.

Virg. lib. Aeneid. 3. Purpureoue velare comas ad operta maictu, capite ante aras Phrigius Velamus amictu.

These are the principall vestments, instituted by *Numa* more then 700. yeares before the Incarnation of Iesus Christ. Tis true, that since, there haue beene many Iewish ornamens added, as the *Stole*, *Ephod*, *Zone*, or *Centure*, the *Myter* or *Theare*, and some other decorations, the better to pownce, and set forth the great Babiloniſh whore.

Titilman. in tractat. de expo. Myster. Missæ. et Gab. Eccl. in lib. de expos. Missæ.

But the Missalians desirous to alter the original of their Missall vestments, pretend that the *Aube* is a figure of Iesus Christs conuersation in the flesh, or the purity of his body incarnate in the wombe of the virgine. Others interprete the white colour, to signifie chastity and continencie. Some minding to mocke, and make Playes sophistically of the Passion of Iesus Christ, say, that by the *Aube*, the white Robe is represented, which was offered by *Herod* to Christ, when he was sent back againe, like a foole to *Pylat*. *Philo* the Iew, a more worthy Philosopher, in his Treatise of *Dreames*, subtilly deuiseth, that the *Aube* signifies the solidity of the most resplendant light of the Dyetie, which he calls *Ens*. The linnen also whereof the *Aube* is made, they expresse for the subtilty of the Scriptures. As for the *Amict* inuented by *Æneas*, they adulterate it, for the Vayle wherewith Christ was couered, when the Iewes mocking him in *Caiphas* house, did smite him. *Titilman* one of the subtilest Missalians, deuiseth, that in the *Amict*, Christs Deuinity, concealed in his humanity, was intimated. Some likewise confesse, that the *Amict* was subrogated in stead of the Iewish *Ephod*, by the *Zone*, *Maniple*, and *Stole*, which are three Ligaments, they vnderstand the three Cordes wherewith Christ was bound, and drawne before the high Priests: and after that, before the Romane Lieutenants in *Iudea*. *Biel* another pregnant Missalian, by the *Zone*, conceiues the rods wherwith Christ was scourged: By the *Stole*, extended in forme of a Crosse, there was signified the Gibbet or Crosse, which Christ bare vpon his shoulders. The Maniple also which he weares on his left arme, to figure the band of loue, wherewith Christ was bound. Another Mummerie they haue for the Zone, wherewith the *Aube* is trussed, and this signifies the band of Gods charity. The Stole put ouer the Amict, at the Missalians necke, in forme of a Crosse, deciphers Christs obedience, euen to the death of the Crosse. The Maniple worne on the left hand,

hand, ſignifies the reward of Chriſts eternall felicitie. Other ſophiſtries there are vpon the Amict, as that it repreſents faith: the Stole humility and obedience: the Maniple, the vigilancie and hearty deuotion of the Miſſalian Prieſt. *Tuttilman* hath another ſubtle deuiſe for the Maniple worne on the Prieſts left hand; which as he ſaies, doth expreſſe the battaile and power of Chriſt, againſt all viſible and inuiſible dominations, being as a buckler againſt all temptations: and the Buttons of the Maniple, portend finall perſeuerance.

He alſo further ſophiſticates, that by the left hand is vnderſtood the humane infirmity of Chriſt, which being tyed with the Maniple, that Chriſt is tyed and bound by his diuinitie, like a mad man. *Brunus* another Miſſalian Doctor, fantaſticates, that by the Maniple is inferred the Miſſalian Prieſts ſpeciall care to driue away bad affections: or elſe that it figures the Cord, wherewith Chriſt was bound by the Iewes; and that the Stole is a figure of the Lords yoake, which the Maſſe-prieſt muſt weare garniſhed with the Armes of Iuſtice on the right and on the left hand. The other painted Ornament inſtituted formerly by the Magitian *Numa*, they diſguiſe by the name of a Planet, as an errant Veſtment; otherwiſe called a Cap, or Chaſuble, which they ſay reſembles the Purple Robe preſented to Chriſt, in *Pilates* Hall, when they mocked and called him King of the Iewes.

There is another ſophiſtrie, how this Veſtment implies the Nature of Chriſt, wherein the Deity was couched. *Philo* the Iew immitating *Plato*, interprets this Veſtment ſo adorned with colours, to be a Figure of the ſignes, and cœleſtiall Starres. Now the Maſſe-Prieſt being roabed, with his Aube, Amict, Zone, Maniple, Stole, and his Chaſuble, or Cap of diuers colours; he muſt ſtretch out his armes, to play two parts at an inſtant, repreſented by the Chaſuble, whoſe quarter before, is leſſe then that behinde, figuring herein the Primatiue Church, from *Abel*

till Christ, and by the after part more ample, and enricht with the signe of the Crosse Christian people are signified. This Chasuble must be ioyned to the Amict, which was in the beginning in the head, to represent the coniunction of Christ with his Church. The Aube also must be correspondent to the Chasuble : to intimate how Christ applied himselfe to our infirmities. Besides, the aboue mentioned Vestments, *Philo* the Iew addes a Myter, to declare the Messalians royall Diadem, who must haue their heads annointed with Creame, or sacred Oyle, to signifie the Priests dignitie : which Mytrall Ornament, is only preserued for eminent and higher Priests.

Philo in lib. de profug.

CHAP. XIII.

The Masse diuided, with the true nature of holy water.

NOw we must discend to the description of seuerall parts of the Masse, whose head and originall we will particularly set down according to the truth. First of all in those which are called high Masses, celebrated on Sundayes, the Missalian Priests, retaine somewhat of the Pompilian Religion, as to exercise a lustrall water, called holy Water, wherewith to besprinckle the assistants or beholders at the Sacrifice. The coniuration and exorcisme instituted by *Numa*, was of Sea or salt water, because (said he) salt did participate of the fierie Nature, or of Fire, very proper to purifie. For this reason, the Ancient Romane Idolaters, besprinckled this salt exorcised water, as a Mercuriall expiatorie and Purgatory water for popular offences, especially for periurie and lying.

Apul. lib. 11. de lasno auri.

Proclus in lib. de sacrafic. & Gaz. Procl. Platoni. Catul. Eius aquæ aspersione, peccata, præsertim periuria, mendati aque dilui credebant. Blond. lib. de Rom. trium. Ouid lib. Fast 3

To preserue this consecrated, and exorcizd salt Water, they had two sorts of Holy water Fonts : One was large not moueable, but placed at the entrie of their Temples,

ples, where they adored their Images, that so they might sprinckle those which entred into the same Temples. The other was a portable Font, to conueigh therein Lustrall water into any part of their Temples or houses, that they might be watered with it, for their expiations, and purifications. They that were to celebrate Masse, if it were to the inferiour gods, it was enough for the sacrificing Priest to sprinckle himselfe with that Lustrall water. But if the Priest celabrated Masse, to the superiour gods, hee must bathe his whole body, and wash all his members therewith.

Furthermore, he was prohibited, not to vse this Lustrall water for any other purpose, but for expiations, & purgations. Conformable to which Pompilian constitution, *Alexander* the first of that name, next successor to the Apostles of Iesus Christ, and one of the first corrupters of the holy Sacraments ordained by God, continued this Idolatrie, of consecrating and exercising Lustrall water with salt, to repell deuils. Neuertheleſſe, the better to maske Pompilian Magicke, he framed this comparison: so it is, said *Alexander*, that the ashes of an inuiolated red Cow for sacrifice, mingled with Fountaine water, purified the people of the Iewes, and therefore by a more preualent reason, water exorcizd with salt, must needs purifie Christians, and driue away deuils.

Was not this a violating, and corrupting of the holy Law of God, to content and please the Romaines, tainted with the auncient religion of *Numa Pompilius* the Magician? If *Alexander* had not yeelded to the vse of salt, instituted by the auncient Idolaters for lustrall water, he would rather haue followed the Iewish ceremonie, and ordained Ashes to consecrate the water of expiation. For if he thought to disguise it by the Miracle of *Elizeus*, that purified the water with salt, *Moyses* also did the like, with the wood which was brought him, when the people of Israel were distressed for sweet water to drinke. But in

Fonts of two sorts.

Diis superis sacra facturus, corporis ablutione purgabatur: cum vero inferis liyandum erat, sola aspersio sufficiebat. Blond. lib. 2. de Rom. trium. Macr. lib. 3. Satu. chap. 1.

In Delij Apolinis templo præcipua erat aqua sacrificantium vsui accommoda, quam ad alios vsus hausisse magni criminis instar erat. Alex. ab Alex: lib. 4. ca. 17. Platine.

Si ciuis vitula aspersus populum Iudæorum mundabat, multo magis aqua sale conspersa populum sanctificat, & insidias Diaboli auertit ea, a quam, de consecrat. distinct. 1.

The Law of God corrupted.

Numb. 19. 4. King. 2.

in these miracles no mention is made, that *Elizeus* or *Moyses* instituted any lustrall water to purifie the people of the Iewes. And we cannot finde, that there was euer any lustrall water amongst the Iewish ceremonies, but only with Ashes of the victime offered for sacrifice. And therefore *Alexander* and his followers must needs acknowledge, that the inuention of salt water exorcizd for the remission of sinnes, tooke originall from *Numa Pompilius* more then 700. yeares before the Incarnation of Christ. This lustrall water was so religiously obserud by the Romane idolaters, that more then 360. yeares after the Incarnation of Christ, it is related how *Valentinian* the Emperour entring into the Temple of the Goddesse *Fortune*, a Priest who was Guardian of the same Temple, sprinckled some of this holy Lustrall and salt water vpon him, which he tooke out of a Font at the going into the Temple: wherewith the Emperour being angred, strooke the Priest with his Asperges in his hand, alleaging how twas rather defiled then purified.

Exod. 15.

Numb. 19.

Hysto. trip. lib. 6. cap. 35. *Valentinian* the Emperor against holy water sprinckle.

By these true Histories the Missalians may boast, that the first part of their Missall sacrifice is very auncient indeed; and that their holy-water Fonts, and their lustrall salt waters of expiation, proceed from the auncient doctrine of *Numa Pompilius*, but not from the Euangelicall doctrine of Iesus Christ, which they tearme a new Doctrine, and the New Testament, differing from the ancient Iewish ceremonies, and heathen idolatries. And though I cannot sufficiently wonder, wherefore *Alexander* presumed to renew the Pompilian Idolatrie, considering he had meanes to restore the water ceremoniall after the manner of the Iewes; and in this doing, to follow rather the law of God, then that of *Numa Pompilius*: for he had easie meanes to get Ashes wherewith to compound a lustrall water after the Iewish forme: nay, pretious and sacred Ashes: which is to say, Ashes reserud in Reliquaries, comming from vailes, napkins, and consecrated vessels,

Salt holy water very auncient.

Against the salt lustrall water of *Alexander* Pope of *Rome*.

sels, which Pope *Clement*, *Alexanders* predecessor, forbid to be applied to any prophane vse, but when they were consumed with time to burne them in the fire, and the ashes to be preserued in the Baptisterie. Yet were these sacred ashes, to incite *Alexander* to restore cinderal & lustral water after the manner of the Iewes, if he had not bin so addicted to salt, & found a better relish to maintaine the ancient idolatrous Romane religion. *Alexanders* successors, might haue gotten other ashes, that is, from the round azimall consecrated Hostes, which the high Pontife *Higinus* appointed to be burnt, if falling to the ground, they could not be lickt vp by the Masse-Priest, & the ashes of the said Hostes to be laid vp in a Reliquarie. He might also haue had other ashes of Ratts or Mice, or other creatures, when they deuoured the said Hostes, ordaind to be burned, & reserued in a Reliquary. Wherfore seeing *Alexander* would not follow the cerimoniall law of God, to institute a salt holy & exorcise water, at least why did he not emplore the salt with the host of the Masse Priest, which they say they offer to God as a sauing sacrifice? In doing so, he had imitated the Moysaicall ceremonie, wherein they were commanded to offer salt in all sacrifices, and to sprinckle therewith the sacrifices that were emmolated for safetie. But if *Alexander* & other his successors had followed the law of God, they could haue added nothing of their owne braine, they could haue no memoriall nor renowne of their owne Institution. And therefore in this respect they would in nothing follow the law of God, but contrariwise, they prohibited the vse of salt with their round consecrated Hostes, to celebrate their missall sacrifices. They also forbid the mingling of ashes in their lustrall waters, that in all their Institutions, they may not be thought to haue taken any thing from Gods prescription, neither from the law of *Moyses*, as also much lesse, from the Law Euangelicall of Iesus Christ: they thought to attribute these inuentions meerely to themselues, though they had their originall from the ancient heathen Romane Idolaters 700. yeares before the Incarnation of Christ.

Ca: Omnes de consecrat: distinct. 4. & cap. Altaria & cap. Vestimenta: distinct. 2.

Cap. Altaris: de consecra: Distinct. 1.

In lib. Cautel: Miss:

Leuit. 2. 5. 6.

The reason why new Idolatries were inuented.

To resolue this first Missall part, it were much more expedient; O you Missalians, in stead of your sacrifices and exorcismes of salt water, wherewith you sprinckle the people, to preach purely, and cincerely the holy Gospell, and to teach Christian people, that the true purification & washing away of sins, depends on the blood of Iesus Christ, which is powerfull enough to repell deuils, to deliuer vs from hell, to preserue vs from eternall death, and to wipe out in vs euery spot and blemish of sin: without vsing exorcismes, or coniurations with salt, to driue away deuils conformable to Pompilian Magicke, & the heresie of the Samaritans, who thought themselues purified by those, and washing with the same euery day.

True holy water for Christians.

Heb. 9.

Epiph. lib. 1. tom. 1. sec. 9. & 17. Cont. hær.

CHAP. 14.

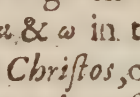
The Processiō of the Masse.

AFter the Asperges is sung, the lustral exorcized water sprinckled vpon the Altars, the Images, and all the assistants at a Masse, then followes Processiō, which is attributed to *Agapet* the Romane Pope: But this was Instituted aboue a thousand yeares before him; for the ancient Romane Idolaters called it Supplication. A forme Instituted by *Numa* to goe on Processiō, either to appease the wrath of the godds, to obtaine peace, or to pray vnto God for the fruits of the earth; the order was in this manner: First before the Processiō walkt certaine young children, then the sacrificing Priests clad in white Surplesses, singing Hymnes, Pæans, and Canticles to the honour of their gods. Then marched the high Priest, or *Curio*: Then marched the Romane Senators, with their wiues and children: and sometimes the common people assisted. There was commonly carried about in Processiō, the Shrine or Reliquarie of god *Iupiter*, or of *Anubis*, by some Priests clad in white Surpleses, with shauen heads, and thereon

2. Part of the Masse, Processiō. *Platina. Tit: Liu: in his Decades. Supplicationes, quis nos processiones vocamus, fiebant circa delubra fanaque & puluinaria, in quibus honos dys dabatur, præcedentibus pueris ingenuis ac Sacerdotibus coronatis, ac lauream tenentibus manum, voce modu'ata canentibus car-*

thereon wearing crownes. This Crowne was of such reuerence and esteeme, that the Emperour himselfe *Commodus Antonius* high Pontifex, causèd his head to be shauen & cut round, expressely to carry the Cabinet of god *Anubis*. Before the Cabinet or Reliquarie, went a Cierger, carrying a light Taper in his hand. When the Processiõ went along through the streets, there were seats erected, to serue for stations or places, where the Priests, which caried the relicks were apointed to rest & take breath. When the Processiõ was ended, the Temples were opened, the Altars & Images perfumd with Insence, and the reliques of their gods shewed. On those dayes, when the Processiõ went abroad, a Feast was celebrated, the shops were closde vp, the Hall of Iustice shut in, and the prisoners vnshackled: who can better discipher the order of Processiõns obserued euen at this day, by the Missalians Instructed from father to sonne in the Pompilian religiõn. What other Author can be alleadged touching the ceremonies performed in Processiõn, except *Numa Pompilius* himselfe? If the Missalians sought not out further, for their crowned shauen crownes, and white Surplesses which the ancient Ægiptian Idolaters were wont to vse: the Priests of the Goddesse *Isis*, or the Babilonian sacrificers, wearing their heads and beards shauen. As for the Law of God, the contrary therein was obserued, and the sacrificing Priests were forbidden, to cut their heads or haire round, and to shaue their heads. And as for the Law of the Gospel, there is no such like ceremony commanded by Iesus Christ, nor by his Apostles: they must therefore needs proceed from the ancient Pompilian Religion: For other things in the Processiõn, they haue added the carrying of the Crosse or Banner: this Banner was tearmed by the ancient Romane Idolaters *Labarum*: which was reputed a sacred ensigne, so much reuerd by the Dictators and Emperours, as also by the souldiers that went to the wars. *Antenor* first pictured in that Banner a Sow, by reason of the name *Troia*, which in the vulgar Italian tongue signifies a Sow: which ensigne *Antenor* vowed and dedicated in the

men, subsequent maximo Pontifice vel curione: deinde sequentibus patritys ac senatoribus eum coniugibus & liberis plærunque coronatis. *Apul. lib. 17. de Asi. aur. Blond. lib. 2. de Rom. trium. Alex. ab Alex. lib. 5. chap. 27.* In the booke of the discourse of the ancient Romaines Religion. *Lamprid. Apul. lib. 11. de Asin. aur. Alex. ab Alex. lib. 50. chap. 27. Herodote* in his Histories. *Ierem.* in his *Epist. ad Iudeos in Babylonem abducendos. Ne verticem deraditore, noue barbam vollitote. Leuit. 19. Nec in gyrum ac rotundum attondebitis comam vestram, nec radetis barbam. Ezech: 44.*

the Temple of *Iuno*, Queen of the heauens: becauſe the Sow, was the conſecrated Victime to the ſame Goddeſſe. The old Romans afterwards cauſed a *Mercuries* Caduce to be drawn vpon the Banner whereon was painted the picture of two Serpents coupyed together: then was an Eagle portraced for the Enſigne of the Romain Empire: but *Conſtantine* the Great, Emperour in Greece, made to be drawne therein a figure of greek letters, a X interlaced with an ϱ, & on the two ſides α & ω in this ſigne,  ſignifying thereby this word *Chriſtos*, or Chriſt. This Banner was ſpraad vpon a pole or ſtaffe of wood, made in forme of a Croſſe, the Bäner being foure ſquare, in the faſhion of an Enſigne of crymoſine violet ſilke, edgd about with fringe of Gold or ſiluer, & pretious ſtones. In imitation of this, the Miſſalian Prieſts haue adorn'd their Pompilian Proceſſions, in which they carry Banners, as if they meant to goe to the wars, or conduct a martiall Army: but in ſtead of portraying therin the name of Ieſus Chriſt, they paint the effigies & Images of diuers gods and goddeſſes, ſaints, men & women, the Patrons of each pariſh. This in ſomme is the originall of the Miſſall Proceſſion, ſtanding for the ſecond part of the Maſſe. Was there euer ſuch palpable Idolatry vſed by the Iſraelites, when they would celebrate the Feaſt of vnleauened bread, to eate the Paſchall Lambe, a Figure of the holy Sacrament of the Supper, which the Miſſalians haue adulterated by their Miſſall ſacrifices? Did they euer carry about in Proceſſion the fleſh, or the bloud of the immaculate Lambe? Did they euer lay it vp in a Reliquarie to be carried in Proceſsion about the ſtreets? The Serpent of Braſſe, though they much prophaned and abuſed it, yet did they at any time carry any part of it in a Reliquarie vpon the ſhoulders of their Prieſts, wearing their heads and beards ſhauen, as the Greek Pontife *Vrban* ordained, that the round conſecrated Hoſte ſhould be carried in Proceſsion by the Miſſalians, & inſtituted a ſolemn Feaſt euery yeare on holy Thurſday, that ſo he might conuert the vſe of the holy Sacrament, to a more deteſtable Idolitrie then all his Predeceſſors?

Ex libris Meſſa-e ad Octauianum Auguſtum: Apul. lib. 2. de Aſin. aur.

In the ſaid booke of the Religion of the ancient Romaines.

An: Chriſt: 164

CHAP.

CHAP. XV.

The third part of the Masse, that is, the Altar and Candels lighted.

AFter the sprinkling of holy-water, & Processi-on performed, *Numa* instituted that the Masse Priest, to celebrate Sacrifice, being clad with his Aube, and Chasible, or painted coate, his head crown'd, & beard shauen, that he should approach to the Altar, prepared for sacrifice, set forth with a Lamp or light Taper, which ordinarily was of Tede or Pine. For without an Altar & fire, no Sacrifice could be celebrated. He also ordained that the Masse Priest should turne himselfe neere to the Altar, towards the East. *Porphirius* the heretick did not only continue this Pompilean Magick, but further he constituted, that the entry into the Temple, and the Images should be turned towards the East, to the end that those which went into the Temples, prostituting themselues before the Images, might adore & make their prayers towards the East: euen as the Persians did, who worshipped the Sunne in the East. Are not these Missalian & Pompilian Institutions contrary to the auncient ceremoniall Law of the Iewes, wherein they were prohibited to pray towards the East, that so they might be different from the ancient Idolaters? And therefore acknowledge, O you Missalians, that your erection of Altars towards the East, your Lamps and light Tapers, the Pictures and Images worshipped in your Sacrifices, to haue had their originall from one to another. For those Images and Pictures wherewith your Altars are enritched and adorned, cannot be deriued from the law of God: which doth not only prohibite the permission of any Images in Temples, but the very hewing of them out, and that they should not be renewed. To what can God be resembled? what Image, picture, or pourtrature can be deuised to his similitude? And yet neuertheless, out of most detestable & abhominable heresie, you (O Missalians) draw the Image & forme of the Trinity, of one God in

The third part of the Masse.
Altars, and Tapers light.

Omil. lib. 4. de Fast.
Apul. lib. 11. de Asin. aur. Plut. in Numa.

Alex. ab Alex. lib. 4. cap. 17.

Exod. 20.
Leuit. 26.
Deut. 5.
Esay 40.
Abhominable Idolatry.

3. persons, in your round *hostel*, which you cause to be ador'd.

Neuertheless, two Missalian Doctors, Titelman & Biel, *expresse the Altar otherwise, when the Masse Priest approacheth with the golden chalice in his hand, they alleadging, how this doth figure Christ bearing his Crosse to* Mount Caluary. *And then the Priests kissing of the Altar, to signifie the Nuptials and Nuptiall signe of Christ, with his Church. The right side of the Altar to figure the people of the Iewes, and the left the Gentiles. For this reason,* Durand *a subtill Missalian, writes, that the Missall Mummery must begin at the right side of the Altar, and conclude in the same: neuertheless, all the principall Monkeries are celebrated on the left side of the Altar. As for the fire & light Taper, they apply them to Christ, as being the fire which purifies the rust of our sinnes: Or otherwise, the fire of charity enuironing all Christian poople: and the light Taper portends the light of faith, and the ioyfull comming of Christs Incarnation. And not these abhominable sophistications, which* Numa *the Magitian neuer dreamt vpon, when he instituted the Altar, the fire, and light Taper wherewith to sacrifice.*

Durand: lib. 4. rub. de mutat.

To continue the order of the Missall Sacrifice, when the Masse Priest hath made his approach to the Altar, the Taper lighted, and he adorned with his Aube, and Chasible, turning his face towards the East, and contemplating the guilded, and beautified Images, he must say his *Confiteor*, & confesse himselfe, acknowledging his owne proper offences, and crauing pardon of the Gods and Goddesses, men and women Saints, requesting iust and reasonable things, as *Pythagoras* said in his golden Charmes, and *Orpheus* in his Hymnes. It seemes that *Numa* the Magitian thought the Masse Priests conscience cleared by Confession, and without the *Confiteor*, that the Sacrifice could not be worthily celebrated: wherefore *Damasus* and *Pontiam* Romane Pontifes, cannot iustly take vnto themselues the glory, of being the first Institutors of the *Confiteor*, for the Masse Priest. For aboue a thousand yeares before their time, it was forged by the ancient Romane Idolaters: being also vpheld to this present day: for when Priests

4. part of the Masse.

Confiteor.

Rem diuinam facturus, ad suã leuandam culpam, semi primis reum dicere debebat, & noxæ pœnitere ac fateri admissum, Vultumq; submittere.

Alex. ab Alex. lib. 4. cap. 37. Blond. lib. 1. de Rom. Triumph.

celebrate

celebrate their Missall Sacrifice, they pronounce or murmur a *Confiteor* in a language not vnderstood by themselues, nor the standers by, addressing their prayers and supplications to the Gods and Goddesses, men or women Saints: in stead of reuerencing, honouring, adoring, and praying to the onely true and omnipotent God, Creator of all good things.

Neuertheless Titelmans Alcoran *applies the Masse Priests Confiteor to the confession of Christ for the sinnes of the people.* Chap. 9.

After the *Confiteor* mutterd; for better obseruance of the Pompilian Religion and Ceremonies, the Masse Priest must wheele and rewheele about, turne and returne along the side of the Altar, first lifting vp, then abasing his hands, with prayers and meditations towards the East. For *Numa* the Magitian held opinion, that there was great sanctity, in these wheelings, wreathings, and turning about of the Sacrificer: As may be coniectured, it was an occasion of adding this pleasant song to the Missall Introduction, when the Priest begins to make his wheelings & turnings, I will goe vp saith he, to the Altar of God, which reioyceth my youth. Hath he not iust cause to reioyce, when he sees the cloath laid, the table set, the banquet prepared, the Musick of Organs & other Instruments to sound, Odours & Incenses, the Chalice full of wine, the Collation prepared, and chink offertories ready to fill his purse? Are not all these meanes to exhilerate the Sacrificers youth, when he goes vp to the Altar to say Masse, to dance and turne about, in forme to him prescribed by the Magician *Numa Pompilius*? And not only the Romanes but other Idolaters, also in celebrating their Sacrifices, were wont to turne and wheele about, lifting vp the hand to their mouth, and then turning the whole body round about, which windings and wreathings were reputed sacred.

Fift part of the Masse. Turnings and wheelings about. *Hæ sunt vertegines in sacris, à Numæ institutæ, dextram ad osculam ferre, et se in orbem circum agere. Blond. lib. 1. de Rom. Triumph. Macro in Saturnali.* Introduction to the Masse.

Plin. lib. 28.

Titilman *in his* Alcoran *makes mention, that the Masse Priest in making his vagaries along the Altar, dischargeth 7. reuerences or salutations to the assistants in his Sacrifice: that he may repell the 7. mortall sins, by the seuen-fold grace of the holy Ghost. But in performing the 7. reuerences in his Missall dance, he must turne*

turne about to the ſtanders by except before the Preface, and the kiſſe Pixe, he being then employd in the fraction of his round hoſt, to conuert it tranſubſtantiate into an accident without ſubſtance.

The ſixt part of the Maſſe.

The ſecond of the Organes.

When theſe wheelings, windings, wreathings, & geſticulations, are perfor'md by the Miſſalian Prieſt, *Numa* cõſtituted the ſound of Organs, Flutes, & Viols, to ſing Hymnes, Peans, and Canticles, to the honor of the Gods, in whoſe name the Miſſall Sacrifices was celebrated. This part of the Maſſe hath bin enritched with diuers Antems & Songs, by many Roman Pontifes. Some, as *Flaman*, and *Diodorus*, inſtituted Antems, *Preleſphorus* Collects. *Leo*, or *Gelaſius* Graduals. *Gregory*, or *Gelaſius* Tractes. *Gottigerus* Abbot of Sandal Sequences: which are ſundry Muſicall Notes, to ſerue for decoration and ornament to the ſacrifice of the Maſſe. But if the ancient Cõmentaries of the Romane Pontifes, inſtituted by *Numa* were reuealed, wee might finde great variety of Songs, Peans, Hymnes, Canticles, & Odes, dedicated & conſecrated to ſundry Gods & Goddeſſes, euen as much diuerſity of Muſicall ſongs haue bin annexed, by reaſon of different Miſſall Sacrifices ordained for diuers Gods & Goddeſſes, men and women Saints. For as the old Idolaters celebrated their Sacrifices to ſundry Gods & Goddeſſes, the Miſſalians alſo perſeuer to celebrate their Maſſes to diuers men and women Saints: ſome in the name of our Lady, others of S^t. *Sebaſtian:* ſome of the holy Ghoſt, and others of *Requiem*, putting a diſtinction euen betweene dry, and common Maſſes, wherein the ſop is ſteept in wine: ſo as an infinite company of Miſſall Sacrifices haue ſprowted out to diuers Saints of both Sexes, wherein are ſung ſundry Canticles and Sequences. Were not theſe horrible and abhominable corruptions of the holy Sacrament of Chriſts Supper, to make an Idolatry of it, after the manner of the ancient Sacrifices inſtituted by *Numa* the Magitian? Wherefore *Vitellianus* the Pontife cannot glory for hauing enrich'd the Sacrifice of the Maſſe, with the ſound of the Organs. For aboue 1200. yeares before his dayes, this Inſtitution was publiſhed by the Magitian *Numa*.

Antems.
Collects.
Gradualls.
Tracts.
Sequences.
Hymnorum plures ſpecies erant, Hypingos, Dianam, Apollini, Pæan, ſit Proſœdia. Dionyſio Dithirambus. Ceteri, Iulus, Veneri, Crotyctus, præter quos fuere, proſæduri, Hypacthema, et Staſimon. Alex. ab Alex. lib. 4. cap. 17.
Diuers Maſſes.
Dry Maſſes.

CHAP.

Chap. XVI.

Of Incense and Offertories, with other parts of the Masse.

BVt to varnish this Babylonian Sacrifice, the Alcoranist Missalians interpret the variety of their musicall Songs by Pythagoricall Philosophy. As for the Collects, that is to say, pieced or annexed Prayers; they command them to be sung in vneauen numbers: that is, three, fiue, or seuen: three, to intimate the Trinity; fiue, to represent the fiue wounds of Christ; and seuen, to symbolize the seuen words of Christ which he vttered vpon the Crosse; or else the seuen gifts of the Holy-Ghost. Furthermore, for the more subtill Pythagoricall Philosophy, the Masse-Priest must not passe the number of seuen, by the ordinance of Pope *Innocent* the third of that name.

The Sophister *Biel* in his Alcoran of the interpretation of the Masse, addes, That the number of the Collects are equall to that of the secrets; which is to say, to prayers secretly mumbled by the Masse-priest, that they might not be contemned of the people. After the Collects, the Graduall song more sharpe and graue, is a figure of the confession of Publicans, when they heard the preaching of Saint *Iohn Baptist*: notwithstanding, this Graduall note is not sung in the missall sacrifices from Easter till the Feast of Pentecost, to decypher the happy estate of the time to come.

Besides the sound of the Organs, and musicall songs, the ancient Romane Idolaters were wont to vse in

Seuenth part of the Masse.

Perfume of incenſe.

Blond. lib. 1. de Rom. trium. Alex ab Alex. lib 4. cap. 17. Iliacis temporibus veteres non Thure ſed Cedri, & Citri fumo, deos adolebant. Alex. ab Alex. lib 4 cap. 17. Platina.

their ſacrifices, the perfume of Incenſe which they preſerued in a little veſſell called Acerra. In this little Thurall Coffer lay the Odors which the Prieſt tooke to incenſe the Altars, Images, Hoſte or Victime, eſpecially in Maſſes celebrated to god *Ianus*, and to the goddeſſe *Veſta*, who reioyced in the Wine and Incenſe offered to them. For in the Troians time, in ſtead of incenſe they vſed Cedar or Pomecytron wood for perfume. Wherefore it was not *Leo* the Romane Pontifex that firſt inſtituted the vſe of incenſe, and to ſmoake incenſe at the Miſſall Sacrifice: for more then ſeuen hundred yeares before the Incarnation of Ieſus Chriſt, the ancient Romane Idolaters practiſed incenſe in their ſacrifices. As alſo the Romanes retained the Latine word which ſignifies Incenſe, *Thus*, from the old Greeke word θυω, that is to ſay, I ſacrifice: becauſe the Idolaters in all their ſacrifices vſed incenſe, as likewiſe they had a portable Incenſer, wherewith to incenſe: Although ſome haue written, that the ancient Romane Idolaters celebrated ſacifices to the goddeſſe *Ceres*, and vſed the gumme of the Pinetree called *Tede*, inſtead of incenſe: for which cauſe *Ceres* was termed by the Poets *Tedifera*.

Tit. Liu. 3. Decad. 3. Tit. Liu. lib. 9. Decad. 3.

Ouid. lib. 3. Faſt.

In Titlemans *Alcoran, the incenſe is interpreted for the prayer of the Maſſe-prieſt, that it may mount vp into heauen with the odour of ſwauity: euen as the fume of incenſe ſteames vp on high. He ſophiſticates alſo with* Biel *his companion, auerring that the Incenſe ſignified the grace of the holy Spirit. Theſe ſubtill Alcoraniſts alledge the paſſage of* Tobia, *who draue away the Deuill by the perfume of a burnt Liuer. The ſame* Biel *makes another interpretation of the incenſe, as that it figures the vnction of Chriſt by* Mary Magdalen, *becauſe Chriſt was anointed twice, the incenſe is alſo twice offered in the Miſſall Sacrifice.*

For another part of the Miſſall Sacrifice celebrated by

by the ancient Idolaters, the Offertory of the first-fruits comes in, which were offered to the honour of the gods, in whose name the sacrifice was solemnized. This offering belonged to the Masse-priest, and he might freely cary it home vnto his house, for the nourishment of himselfe, and his family. Notwithstanding there were other offerings distributed to such as were indigent. Afterwards through the Missalians auarice, this vse was conuerted into an offertory, or offering of gold or siluer to line the purse, which some attribute to *Leo* the Romane Pontifex; though this offertory had beene practised more then a thousand yeares before his time. And for a iustification hereof by the Romane Stories, when *Numa* had instituted all the Ministers of his Religion, as Pontifes, Augures, Saliens, Fecials, Curioes and others, he also constituted meanes to nourish and maintaine them. He caused a fundamentall allowance to be raised out of the publike reuennues for the maintenance and entertainment of religious vestals.

The eight part of the Masse. *Plin. lib. 11. cap. 3*

Blond. lib. 2. de Rom. Triumph.

Sacerdotiorum siue beneficiorum duo erant genera: vnum, quorum collatio ad remp: aut principem, aut ad pontificum collegiũ spectabat, alterum, quorum collatio ad aliquam familiam, eiusque successores pertineb t: quæ beneficia iuris patronatus censebantur. Blond. lib 2. de Rom. triumph.

After his example, many particular men did the like, so as their benefices grew rich by these foundations or annuities: and these benefices were of two kinds; one at the presentation and inauguration of a Prince, of the Common-wealth, or of the Colledge of Pontifes: the other were, at the presentation of some particulars, patrons of the same benefices by them founded, and endued with great richesse. Ouer which benefices the high Romane Pontifes had vsurped a power to giue dispensation for the holding of two together, as in *Titus Liuius* it is related of *Fabius Maximus*, who by a dispensation held two benefices when he was created Pontifex, more then two hundred yeares before the incarnation of Iesus Christ. This was therefore the first reuennue of Missalian sacrificers, to haue benefices richly founded. Their second reuennue or emolument, grew by offertories, offerings or oblations. The third

Dispensation to hold many benefices. *Tit. Liu. lib. 30.*

Foundation of Benefices.

Offertories.

First-fruits and vacancies.

Tertia, Sacerdotiorum opulentia, a solutionib⁹ proueniebat, quas inferiores, superioribus Pontificibus impendebant, quale apud nos est, cum Pontifici Romano fructus primos, antistites & his minores Sacerdotes ad obtinenda beneficia pecuniam dissoluunt. Blond. lib. 2. de Rom. Triumph. Viuentes vt deos haberent propitios, multa Sacerdotibus largiebãtur fœlicitati animarum consulturi. Blond. lib. 2. de Rom. Triumph. Cic. in oratione pro domo sua ad Pontifices. Blond. lib. 3. de Rom. Triu.

reuennue consisted of annuall meanes and contributions, as the first yeares fruits, which the idolatrous Romane Pontifes were wont to take, for the vacancy of benefices in their gift, or that they sold, and dispensed with. The fourth reuennue grew from obsequies, anniuersaries, legacies, and donatiues conferred, to pray to their gods for the soules of the deceased. All which is verified likewise at this day, by the monuments and sepulchres of the ancient idolaters. The fift reuennue came in by amercements, condemnations, and confiscations, which were adiudged by the Romane Pontifes: As *Ciceroes* house and palace when he was banished, were confiscated to the Colledge pontificall: & specially allotted for sacrifices to be celebrated in the Temple consecrated to the goddesse *Liberty*. I was desirous by the way, briefly to recite the reuennues and supportations of the ancient Romane sacrificers, to the end that men might more and more discerne that all abuses and idolatries succeeding in the Church of Iesus Christ, are not new; but originally derined or reuiued from the ancient Romane idolaters, as the foundation of Masses, Obits, Anniuersaries, Dispensations for holding sundry benefices, pensions, vacancies, first-fruits, offerings, and the Missalian treasure, all amercements, and confiscations adiudged within the demeans of the Romane Pontife, with other ordinances reuiued by new Romane Popes, which haue descended from one to another. To this purpose wee reade in the Romane Stories, that during the reigne of the Emperour *Valentinian* the second of this name, there hapned a dangerous sedition at Rome, betweene the Christian and idolatrous Priests, which stroue who should amasse or heape vp together most wealth in the Church by grants, testamentary legacies, oblations and other inuentions: so as the Heathen and Infidell idolaters, who retained yet a Temple to themselues, called at this day the

the Church of Saint *Peter ad Vincula*, fought with the Chriſtians at Rome, who would haue dedicated it to their deuotion.

After the Offertory, *Titlemans Alcoran* ſets downe how the Maſſe Prieſt ſhould bee ſilent for a time, to figure the flight of Chriſt, or his diſciples feare to confeſſe him before the Iewes. Then this being performed, the Prieſt ſings aloud, *per omnia ſæcula ſæculorum*: becauſe after Chriſt had hidden himſelfe, he publikely came forth in *Lazarus* houſe: Then hee ſings *Sanctus, ſanctus, ſanctus*; to allude to the *Iewes* ſong, when Chriſt entred into *Ieruſalem*. When this Muſicke ends, the Prieſt muſt murmur in ſecret, and betweene his teeth, counterfeiting ſorrow, without any turne-abouts, but then he muſt expreſſe a kind of mute mummerie, by the making of many reiterated croyſadoes, as ſhall hereafter be mentioned. Chap. 35.

Chap. XVII.

Of the round Hoſt, with the Conſecration of the ſame.

NExt to the Offertory, we muſt come to the ninth part of the Maſſe, the moſt rich and moſt pleaſing for the Miſſalians. This is the Hoſt or victime, which comprehends the end of all this Miſſall Sacrifice. In the dayes of *Numa* the Magician, the Romanes were not yet accuſtomed to kill, and immolate with the blood of beaſts: but men were appointed to eate and communicate within the Temple, after the end of the Miſſall Sacrifice, ſmall round loaues conſecrated to the honour of the gods, in whoſe name the ſacrifice was celebrated. Theſe little round hoſts of

Ninth part of the Maſſe.

Round hoſt of flower.

Plutarch in Numa.

Pollux in onom. lib. 6. Myſteriis peractis, qui ſacris intererant rotundis panibus

quos in honorem Deorum adhibebant ſtantes veſcebantur, nec niſi ſacrificio perfecto veſci licebat. Alex. ab Alex. l. 4 cap. 17.

fine meale, were eaten by the Prieſt, & by the aſſiſtants, ſtanding vpright, and not ſitting. The flower, wherof they were made, was called *Mola*, and from thence came this word *immolare*. There were diuers hoſts, that is to ſay; little round loaues dedicated to diuers gods, as there were likewiſe ſundry Miſſall Sacrifices. With the ſaid round hoſts they alſo offered Wine: the Altars ſeruing for Tables. While the Prieſts & the aſſiſtants in the ſacrifice, eate and communicated together of the ſaid little round loaues conſecrated to the honor of their gods, hymnes and thankſgiuings were ſung, and ſome vſed the ſound of the Organs and Cymbals.

Before the ſwallowing of this round hoſt, printed with imagery, the Miſſalian Doctors ordained the Prieſt, to vtter certaine exorciſmes, and coniurations, with many ſignes of the croſſe. Firſt, hee muſt make three croſſes vpon this round hoſt, to figure the trinall tradition of Chriſt; that is to ſay, by the Father, by himſelfe Chriſt, and by the holy Ghoſt, in pronouncing theſe words; Hæc dona, hæc munera, hæc ſancta ſacrificia illibata. *Some other Doctors Alcoraniſts and Miſſalians interpret the third croſſing for* Iudas *treaſon, who deliuered his Maſter into the hands of the* Iewes. *Beſides the aboue mentioned three Croiſadoes, fiue other follow: to intimate the fiue dayes ſpace from the day of Palmes, to the day of the Paſſion, or otherwiſe to repreſent the fiue wounds of Chriſt; two in the hands, two in the feet, and one in the right ſide. Of which fiue Croyſadoes, the three firſt muſt be made ouer the Chalice, and the round hoſt; to figure the deliuery of Chriſt to the Prieſts, Scribes and Phariſies, or to ſignifie the price of Chriſts ſale, that is to ſay, three times ten, which import the thirty pence. The two other croſſings are made diſtinctly; on which is the fourth ouer the hoſt, and the other ouer the Chalice diſtinctly, to manifeſt vnto vs the two perſons, of Chriſt and Iudas: when this is done,*

the

the Maſſe-Prieſt continuing in his fooleries and moncke-ries, ſtretcheth out his armes, to delineate Chriſt ſpred vpon the Croſſe: then, he lifts the round hoſt printed with imagery on high, that it may be adored: Afterwards, he returnes to make three croſſes; one ouer the hoſt, another ouer the Chalice, and a third ouer himſelfe: to play herein the part of three eſtates or conditions: of thoſe that are in Heauen, in Purgatory, and in the earth. Then he thumps vpon his breſt, to play the penitent theefe that was hanged vpon the Croſſe. This thumping of his ſtomacke muſt bee performed with the three laſt fingers of his hand, becauſe the thumbe and the next finger are reſerued to conſecrate and tranſubſtantiate the round hoſt. Moreouer, he muſt beat his breſt three times, to figure a triple offence, of the heart, of the mouth, and of reall act; exalting his voice, to repreſent the Theefe or the Centurion which confeſſed God in the Paſſion. Sixe other Croiſadoes are afterwards reiterated, three ouer the couered Chalice, to commemorate the three houres that Chriſt hung aline vpon the Croſſe; and three other croſſes are made ouer the open Chalice, and the round hoſt, being once more eleuated, to decypher the three houres, that Chriſt hung dead vpon the Croſſe. Then does he adde two other croſſes, after the Maſſe-monger hath kiſt his Chalice, to deſcribe the myſtery of blood and water iſſuing out of Chriſts ſides. Beſides all the aboue mentioned mute mummeries, the Prieſt muſt lift the vaile ouer the Chalice, and releaſe it from the Plataine, to repreſent the rent vaile in the midſt, at Chriſts death. This being done, the round hoſt is laid vpon the Chalice, and couched in the corporall, to figure the burial of Chriſt. When the Maſſe Prieſt hath plaid the part of the hang'd theefe, of the traitor Iudas, *of Chriſt, of the Publicanes, hee afterwards comœdiates the Centurion, ſinging the Pater Noſter. But* Durandus Alcoran, *by the ſeuen petitions in the Pater Noſter, expreſſeth the ſeuen teares of the Virgin* Mary, *the ſeuen vertues;*

vertues; or the seuen mortall sinnes. When this song is ended, the Priest remaines silent for a while, to represent the silence and repose of Christ in the graue. Another apery or Monckery is plaid by the Masse Priest, with the round host, which hee laies vpon the Pix to decypher the vnion of his diuinity, with his humanity: but when he plaies the secret mystery, the host is hidden out of sight.

Chap. XVIII.

Of diuers parts and sundry Ceremonies belonging to the Masse.

Re diuina & ceremoniis celebratis, Sacerdos tunc, I, licet, succlamabat: qua voce illos qui interfuerant, missos faciebat. Alex. ab Alex. lib: gen: dic. 4. cap. 17.

Masse instituted by *Numa* more then 700 yeares before the Incarnation of Christ.

WHen the sacrifice was ended, & the little round hosts eaten, *Numa* appointed these words to be sung: *I, licet*, or *Ite, Missa est*: which is to say, go, you are permitted, the Assembly is dismist, to repaire home to their houses. Are not these al the parts of the Missall sacrifice, most of which were ordained by *Numa* the Magician, aboue seuen hundred yeares before the Incarnation of Iesus Christ: that is, the vestments of the Aube, Chasible, Lustrall holy exorcis'd water, with salt, to repell deuills: the Altar, the light Taper, the sweepings and glancings along the Altar, with prayers and meditations towards the East: Procession, with the Reliques and shrines caried on mens shoulders by the Priests clothed in white surplices; & crowns vpon their heads: the Confiteor addressed to men and women saints; the sound of the Organs, Canticles, Peans, Hymnes, and Odes: the incenser and incense: the Offertory, the communication of little round loaues consecrated to the name of their gods; and at last the note, *Ite, Missa est?* Will you now at last acknowledge, O Missalians,

Miſſalians, that you borrowed all theſe parts and members in your Maſſes from the Pompilian religion? Why retaine you the name of Maſſe, which Ieſus Chriſt called a Supper, or the Communion of his body? Why haue you made choice of the peculiar veſtments of an Aube, and painted Chaſible, from the ancient Romane Idolaters; which habits were neuer appointed you by Ieſus Chriſt? Why haue you giuen more credit to Pompilians Magicke, for the driuing away of Deuils with ſalt, exorcis'd water, termed holy water, then to the ſacred Word and Goſpell of Ieſus Chriſt, who inabled you in his name, to repell deuils, and not with the Magicke of ſalt? Who inſpired you but the ſpirit of *Numa*, to ſhaue your heads round, to put on white ſurplices, to cary about ſhrines in Proceſſion with a banner? When Ieſus Chriſt celebrated his holy Supper, and inſtructed his Apoſtles in the communion of his body and blood, did hee command them to follow the rites of the ancient Romane Idolaters? to haue Altars ſet forth with Images, to vſe windings, and wreathings along the Altar, to be cut round, to haue aubes and chaſibles; addreſſing your Confeſſions to men and women ſaints, to ſound the Organs, to perfume the altars and Images with incenſe, to gape after the offertory, to bring money to the Coquille for the Prieſt, to eate little round hoſts conſecrated and adorned with imagery, and then after all to ſing, *Ite, Miſſa eſt.*

Mat. 27. Luk. 20. Mark. 14. 1. Cor. 11.

Mark. 16.

But you Miſſaliſts, I fore-ſee your cautels, wherein (Miſſalians) you wil readily confeſſe that the main body, and principall parts of the Maſſe, were digeſted and brought in by *Numa Pompilius*: the further additions notwithſtanding and ornaments were inuented by other Romane Pontifes; and eſpecially by a Monck called *Gregory*, the firſt of that name, who attained to the Papacy: who being inſtructed in Pythagoricall Magicke and Philoſophy, hauing alſo ſtudied the lawes

of King *Tullus Hoſtilius*, ſucceſſor to *Numa*, to the end to perpetuate his name by ſome new addition to the ſacrifice of the Maſſe, inſtituted the ſinging nine times, theſe Greeke words Ky rie eleyſon.

Platina, Volaterra. Kyrie eleyſon.

Gregory held this ninth number in great reuerence, euen as the ancient Romane Idolaters had recourſe likewiſe to the Nouemdiall Maſſe, vpon any monſtrous prodigies or ſights. He alſo ordained, that at the Miſſall ſacrifice, there ſhould bee ſung two Hebrew words to accompany the two Greeke words: and on ſome dayes theſe words to be ſung, *Alleluia*: being on other dayes forbidden.

Quoties prodigium nunciabatur, ſacrum nouemdiale per nouem dies agebatur. Tit. Liu. lib. 1. decad 1. Alleluia.

Inſtead of which Alleluia *is ſung another ſong called a tract, with a lond voice, and a protracted note, in a graue kind of Muſicke, to decypher the miſeries of this age. Now, hee that ſings the* Alleluia *muſt ſing with a higher voice then he that howles the Graduall, as* Titlemans *Alcoran makes mention.*

Was there not Magicke enough in the Miſſalians ſacrifice without adding theſe Greeke and Hebrew words? and foiſting in Pithagoricall numbers, and the ſong Nouemdiall; inſtituting a diſtinction of daies, where on to ſing the Hebrew words, on other dayes prohibiting them? and to inuent croyſadoes and mute mummeries? Are not theſe corruptions of the holy Sacrament of the ſupper ordained by God? ſome others augumented this Miſſal ſacrifice, as *Damaſus* the Romane *Pontifice*, with a *Gloria Patri*: *Sergius* with the *Agnus Dei* ſong thrice:

Platina. Sabell. Gloria Patri, Agnus Dei, Kiſſe-Pix, inſtituted.

Which Titleman *interprets to be a figure of Chriſts Aſcenſion.*

Innocent with a kiſſing of the Pix by the Prieſt.

Which

Which Pix of gold signifies the Diuinity of Christ, by the doctrine of the Alcoran: the Gloria in excelsis *by* Symmachus, *which must be sung with a low and mild voice, and it represents as* Titlemans *Alcoran relates, the weak and infantine voice of Christ while he was yet in the cradle. O blasphemous and detestable mummeries of the Sonne of God!* Leo *the second instituted the kissing of the Pix, which* Titlemans *Alcoran sayes doth signifie the vnion of Christians, and that the kissing of the Pix was subrogated in stead of the holy Communion obserued in the first and next primatiue Church to the Apostles. This kisse-Pix is sung by the Masse-Priest in saying;* Pax Domini: *and making three crosses vpon the Chalice, when the third part of the Host, is put into the Wine, to intimate the Incarnation of Christ, or to signifie the triple peace, of the time, of the Spirit, and of future eternity.*

Chap. 15.

Chap. 56 & 57.

Kisse-Pix.

Furthermore, there is added the forging of the Missall Canon to *Alexander, Gelasius, Syricius, Leo,* and *Pelagius.* These be peeces patcht together, according to the humour of the Romane Pontifes, Authors, Restorers, Endowers, and augmenters of the Missall Sacrifice.

Canon of the Masse.

We must not omit the greatest enrichment instituted in this Missall sacrifice, which is, to say some passages of the old and new Testament, called Epistles and Gospels: which the Missalians haue cut out, and mixed with Pompilian Idolatry, and therein prophane the Law of God, as *Sergius* the Apostate Mahomets Doctor did, who adorn'd the Alcoran with many passages of the holy Bible, and forged a gallomawfry of Fables and Heresies, to bee of equall authority with the sacred Law of God.

Platina.
Sabell.

Epistles and Gospels cut out in the Masse.

The Missalians for the song after the Epistles and Gospels, constituted two persons, to solemnize their Missall dance,

which is to say, the Subdeacon who marcheth afore, to play the part of the first law of the Iewes; and the Deacon who comes after in greater dignity, to represent the Law Euangelicall. Which Deacon caries a pillow against his stomacke, to figure an humbled heart: The Subdeacon receiues no benediction from the Masse-Priest, as the Deacon doth: because, say the Missalian Doctors, God sent his Prophets inuisibly: But the Deacon representing the Euangelicall Law receiues benediction, as being sent among wolues, in that Christ sent his Apostles visibly like men. The Deacon is enioyned to weare a crost stole hanging downe his shoulders crosse the reines of the backe, to figure force and continencie ioyned together in the Masse-Priest. The Deacon playing his part, and singing some abstracted passage of the Gospell, in a language not vnderstood either by himselfe, or the assistants, must wheele about toward the North, standing vpright: because saith Titleman, *the Northerne parts are cold and obnoxious: for this reason he must make a crosse, to repell Northerne Dexills. Are not these more blasphemous iuglings and incantations, then all the Commentaries of the ancient Idolatrous Romane Pontifes.*

Chap. XIX.

Against the Idolaters Antiquity, and long Possession of the Masse.

Against the long possession and prescription of Idolatries.

IS not this long Possession, to confirme the Mahumetan Alcoran, which the Turks at this day haue enioyed, for aboue nine hundred yeares; hauing conquered Countries, Kingdomes, and Empires, prospered in their enterprizes, and al-

alwaies obserued that abominable law prescribed in their Alcoran.

Was the people of Israel excusable before God, when they offered sacrifice of the blood of Innocents in the valley of Tophet to *Moloch*. by alledging the long possession thereof and inueterate vse, for aboue 1200 years before this idolatry was wholly abolished by good King *Iosias*? Did the Israelites murmure against the vertuous King *Exechias* when he demolished the brazen Serpent, which was instituted by Gods expresse commandement, aboue 900 yeares before? Were the people themselues excused of their idolatry committed in the two Temples erected in Dan and Bethel, wherein were the images of two young Heifers of gold, vnder the pretext and allegation of long possession, for they had continued this idolatry for the space of three or foure hundred yeares? The Iewes that are at this day vagabonds, shall they be excused before the Maiestie of God, by presenting the long possession of their ceremoniall Law, instituted euen by God himselfe aboue three thousand yeares agoe? As likewise your selues, O Missalians, can you alledge against God a long possession and prescription of hauing celebrated Pompilian Masses for a long time, that you and your predecessors vsed it, sold and set to sale your missall sacrifices? Is long possession a sufficient and well grounded reason, as your predecessors the Romane Senators alledged to the Emperour *Theodosius*, that their Pompilian Religion had beene obserued for aboue a thousand yeares? The inducing of long possession, and vse obserued of long time, will not be a sufficient reason to approue your idolatries. For if God out of his vnspeakable mercy and patience, hath tolerated the Iewes in their infidelity, the Turkes in their Alcoran law, and Christians in their Missalian idolatries, we must not argue nor dispute of Gods incomprehensible secrets. But

Against the Turkes.

Against the Israelites sacrificing to Moloch. 2 King. 16. and 23.

Against the idolatry of the brazen Serpent. Num. 27.

Against the Iewes infidelity.

Against the Missalians.

Prescription takes no place against God.

in humility re-enter the way of verity, when he is pleased to point it out vnto vs, after long and palpable darkenesse, whereinto people in all ages haue fallen by straying from Gods true institution and worship, as wee briefly before declared of the Israelites an elect people of God, who though they had *Moses* and the Prophets, which admonished them by many miracles and comminations how they ought to honor God, and obserue his law, yet would they neuer cease idolatrizing with their owne fond and humane inuentions.

If therefore during the reignes of Princes, Iudges of Israel, when this people was gouerned as in an Aristocracy, then yeelding to the yoake of Kings, as by a Monarchy: and at last reduced vnder the gouernment of Priests, embracing the spirituall and temporall, the law of God was corrupted, the sacrifices and sacraments adulterated and violated, and idolatry erected and propagated, for more then sixteeene hundred years from the written law, publisht by *Moses*, till the Incarnation of Iesus Christ; what may be hoped of the people of Rome, instructed and nourished in all idolatry, like a withered tree, like a bastard and heathen people?

Notwithstanding that the Missalian heretikes may not vaunt of long possession, in their missall sacrifices, except it be by the restauration of the nine parts formerly described, borrowed from *Numa Pompilius*: the other members of the Masse, were inuented at diuers times by sundry Antichrists, corrupters of the holy Sacraments ordained by God. And to vnderstand the peculiar times and ages of these famous Architects; *Agapit* Romane Pope, reigning in the yeare of Christ 577, added to the Procession instituted after the prescript forme of *Numa*, the Confiteor, restored by *Damasus*, reigning in the yeare 377: the Kyrie-eleyson was annexed by *Gregory*, reigning in the yeare 593: the Collects,

lects and Tracts by *Gelasius*, reigning in the yeare 493: and the Sequences by *Gotherus* Abbot of Sandale: the *Gloria in excelsis* by *Symmachus*, reigning in the yeare 508: the Incense and Offertory, renewed out of the ancient Pompilian doctrine by *Leo* the third of that name, in the yeare 800: the Kisse-pix by *Innocent* the first of that name, reigning in the yeare 408: the *Agnus dei* instituted by *Sergius* in the yeare 697: Dirges for the dead, were inuented by *Pelagius* in the yeare 558: the Canon forged by *Gelasius*, *Syricius*, *Leo* and *Pelagius*, reigning in the yeare 800: Transubstantiation was instituted by the Romane Pontifes, about the yeare of Christ 1062. And therefore what an impudency is it in the Messalian Alcoranist Doctors falsely to auerre, that the holy Apostles of Iesus Christ celebrated the missall sacrifice? considering that this sacrifice was not restored to its integrity since the dayes of *Numa Pompilius*, but aboue 800 yeares after Iesus Christ. What approued History makes mention that such an idolatry was committed by the holy Apostles of God? How can we possibly beleeue or imagine it, when this great Babylonish Whore was not restored to her maske and vizard of sanctity but long time after the Incarnation of Iesus Christ.

CHAP.

Chap. XX.

Against the Idolatry of the round Host.

Continuation of Histories.

But we must returne to our Romane Historie, that wee may more and more discouer the true originall of the Masse. In discoursing of the parts and principal members of the missall sacrifice, wee related how the ancient Romanes, before they were accustomed to sacrifice with the blood of beasts, vsed little round loaues consecrated to the honor of their gods, which they eate standing within the Temples, at the end of the sacrifice.

Abominable Idolatrie.

These little round Hosts of wheat floure were taken by the Missalian sacrificers, but they haue augmented the magicke and idolatry of *Numa Pompilius*, in that they beautify their little round Hosts with pictures and images printed within the rotundity of the said Hosts, to make them the more sacred, yea that they may bee adored, out of *Honorius* inuention a Romane Antichrist, reigning in the yeare of Christs incarnation 1226, which *Numa* the Magician neuer practised before, neither grew to this abominable idolatry: what more detestable heresie can be laid open, then to paint the Maiestie of God in the forme of humane similitude as the Anthropomorphites did? Who taught you, O Missalians, to corrupt the holy sacrament of the Supper of Iesus Christ, in deuising these little round loaues and Hosts, but the Magician *Numa*? When Iesus Christ celebrated the holy Supper with his Apostles, did he appoint them to haue little loaues or round Hosts, to

Against the idolatry of round Hosts.

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print them with humane characters and effigies, to coniure and exorciſe them with croſſes and croyſadoes in equall or vnequall numbers, and cauſe them to bee adored? Confeſſe therefore, O Miſſalians, that the principall part of your Maſſe, that is, your little round hoſts, to be originall from the ancient Pompilian Religion, more then ſeuen hundred yeares before the Incarnation of Ieſus Chriſt; who did not inſtitute for you theſe rotundall hoſts, or that they ſhould bee rather round then ſquare, tryangle or octangle: ſo farre hee was from ordaining the round figure correſpondent to *Numaes* forme, that on the contrary, when he inſtituted the Sacrament of the Communion of his body, he vſed a fraction of bread by morſels, which he diſtributed to his Apoſtles, for a Symbole, ſigne, and figure, ſignifying really and ſacramentally his body by the power of the holy Ghoſt.

And the Miſſalians haue not onely made choice of the round forme in their conſecrated hoſts, printed with Images, to make them be adored after the manner of the ancient Romans: but moreouer they haue exceeded all other Idolaters. For in the daies of *Numa* and his ſucceſſors, thoſe that were preſent at the Miſſall ſacrifice, eate ſtanding together the ſaid little round conſecrated hoſts, they vſing no charity towards them that aſſiſt in their Miſſall ſacrifices?

Is this to follow the ordinance of Ieſus Chriſt, who brake the bread and diſtributed it to his Apoſtles? Ieſus Chriſt the eternall Prieſt, ſtood he alone neere to an altar, munching a little round Hoſt, printed with Images, when he celebrated the holy cõmunion of his body. O you Miſſalians, more deteſtable, and leſſe charitable Idolaters, then all the other ancient Romanes; can you ſo ſophiſticate and iuggle, as to procure your Miſſall ſacrifice (wherein the Prieſt alone deuoures the little round printed Hoſt with Images, giuing no

ſhare of it to others) to be taken and receiued as a communion, cauſing them that are preſent at your Maſſe by an admirable Magicke to beleeue, that they haue communicated together with the Prieſt, though they neither eate, nor receiue any portion of the round Hoſt.

And yet further, for a more extreame Idolatry, the Miſſalian Doctors Interpreters informe, that the round Hoſt muſt be diuided into three parts, one for thoſe that are in Paradiſe, another for thoſe that are in Purgatory, to obtaine remiſſion of their ſinnes, and a third ſteept in wine, for thoſe that are liuing in the world. But Durands *Alcoran ſets downe, that the three broken portions of the Hoſt, repreſents the triple forme of Chriſts body, ſleeping in the graue, lying on the earth, and afterwards raiſed vp from the dead.*

Biel *another ſubtil Doctor, not to confeſſe the body of Chriſt to be broken or bruiſed in the round hoſt, deuiſeth the fraction of the Hoſt to be made of an accident without ſubſtance. Are not theſe abhominable Hereſies, to make ſoules that are in Paradiſe, or Purgatory communicate: inſtituted by* Sergius *a Mahumetan Doctor, by the meanes of a round Hoſt deuoured by the Maſſe-Prieſt?*

Communion of holy bread.

But peraduenture (Miſſalians) you may obiect vnto me, the vſe of the Primatiue Church obſerued in the Communion of the holy Supper, where euery one of the aſſembly in the Temple, tooke a portion of the broken bread; being alſo conſecrated to eate, and communicate together: which cuſtome was retained till this preſent day, in your Miſſall ſacrifices, celebrated on Sundayes, which you cauſe to bee diſtributed of morſels of holy bread to thoſe preſent within the Temple. But this ancient commandement, was maintained onely in picture; becauſe the Miſſalians abuſing the holy

Sacra-

Sacrament, haue reſerued the round little conſecrated Hoſt to be eaten by themſelues, diſtributing no portion of it to the aſſiſtants: for whom they leaue morſels of holy bread, which for the moſt part were foure ſquare.

A notable difference betweene round conſecrated hoſts and holy bread.

The round Hoſt is azimall, and the holy bread made with leuen: the round Hoſt is without ſalt, and the holy bread ſeaſoned: the round Hoſt is printed with Images, & the holy bread is without characters or effigies: the round Hoſt is adored, and the holy bread receiued with thankſgiuing: the round Hoſt is deuoured by the Prieſt, and the holy bread diſtributed to euery one of the Aſſembly, to communicate and eate thereof: the round Hoſt is in part ſteeped in wine, and the holy bread is eaten dry without wine.

To conclude, there is ſo great a difference betweene theſe two ſeuerall Communions, as there is betweene the law of the ancient Idolaters, and the Law Euangelicall: but that they iumpe in one point: which is that both in the one, and the other, there is a corruption of the holy ſacrament of the ſupper ordained by God.

Chap. XXI.

The inuention of Tranſubſtantiation, with confutation of that labyrinth of Idolatry.

Tranſubſtantiation inſtituted.

WE muſt now deſcend to the very bottome of this Idolatrous Labyrinth: we did recite the hiſtory of the people of Iſrael, who were not content with the celeſtiall bread, and Manna giuen vnto them by God, while they remained in the deſart, but

murmured against God, and *Moses* his Seruant, they demanding to eate flesh: the people also of pagan and infidell Rome, were not content with the Pompilian institution in the communion of little round loaues; but that the Romane Idolatrous Pontifes must needs further ordaine the killing and immolating of beasts, that they might eate, and communicate of the flesh of victimes in their sacrifices, especially the sheepe, the Sow, the Goate, and the Oxe: which was first instituted by *Euander* King of *Arcadia*. Wherefore, that the Missalians might not degenerate from the idolatry of their predecessors, they must needs follow this communion of flesh: and they are not content with their little round azimall hosts, consecrated, and printed with images; but with time they haue inuented a new magicke to transubstantiate their little hosts of flower, into flesh and bones, the bread being no more bread, but an accident without substance: and by this meanes to conuert the round host of flower into a carnall and sanguinolent host.

Blond lib. 1. de Rom. triump.

Hosts made of flower transubstantiated into flesh, and the wine into blood.

The wine also offred in their Missall Chalices to bee transubstantiated into blood, the wine being no more wine, but an accident without substance. Was there euer a more abominable magicke, or a more detestable Heresie then this Missaline transubstantiation? When the people of Israel murmured against God, because they were weary of eating Manna and celestiall bread, calling for flesh, was the Manna transubstantiated into flesh, bones, and blood? When the ancient Romane Idolaters, meant to change their round hosts of flower, or meale, and grew to eate flesh in their sacrifices, did they vse this magicke of transubstantiation? Wherefore I freely auerre, that this Missall addition was lately inuented by the Missalians, more then a thousand yeares after the Incarnation of Iesus Christ.

Detestable Heresie.

An. Christ. 1062, in Chronolog. Io. Volateran.

This Heresie began to spread very much of a Nicholaitan

laitan Antichrist climbing vp to the Romane Pontificacie, by the monopoly and suggestions of *Hildebrand*, expelling by force the other elected Pope, which was *Benedict* the second of that name, in the yeare of Iesus Christ 1062.

Lanfrac: de sac.

Afterwards by a Monopoly held in Saint Iohn Lateran in Rome, it was aduanced during the ecclesiasticall tyranny of *Innocent* the third of that name, about two hundred yeares after the Palinodie canonized by *Berengarius* Deane of S. Maurice in Angiers. Against which abominable magick and heresie we must briefly by forme of a recapitulation compare the institutions of the Sacraments ordained by God.

Against Transubstantiation.

Tree of life.

First of all, the fruits of the knowledge of good and ill, forbidden to our first father *Adam*, as sacred signes and sacraments of feare and obedience, whereon depended life or death, were they transubstantiated or conuerted into knowledge or into death, to leaue their nature of being trees or fruits, reduced to an accident without substance?

Celestiall Manna. The Rocke flowing out water.

The celestiall Manna, and the Rocke gushing out liuely water, Sacraments that had reference to the holy Sacrament of the supper, were they transubstantiated into an accident without substance?

Lambs immolated by *Abel*.

The vnspotted Lambs immolated by *Abel*, in his acceptable sacrifice to God, were they transubstantiated into any other nature?

Circumcision.

The Fore-skinne circumcised for a note and marke of couenant to the good Patriarche *Abraham* and his posterity, was it conuerted into an accident without substance?

Paschall lamb.

The blood of the Paschall Lamb, for an assurance of Israels saluation, was that conuerted into any other substance?

The flesh of the immaculate Lambe, to bee eaten on the day of the Passeouer, a true figure of the holy Sacra-

ment of the supper, was it transubstantiated into an accident without substance?

Brazen serpent.

The brazen Serpent, which being only beheld, health was granted to the sicke, did it not continue a Serpent of brasse? was that transubstantiated, being ordained for a Sacrament and sacred signe to the people of Israel?

Victimes sacrificed.

Victimes offered in sacrifice, both of beasts of the earth, and azimall loaues, with other sacred signes ordained by God, for holy signes and sacraments of expiation and saluation for the people of Israel, were they euer transubstantiated into accidents without substance?

All sacred signes ordained by God in the Israelitish Church, though they really and sacramently represented that which was by them figured, and not as a simple picture without reall effect, yet did there neuer liue so detestable an heretique, which inuented or added thereunto this Magicke of transubstantiation. And neuertheless, O Missalians, you must needs confesse that the good and holy Fathers of Israel were adopted, engrafted, and regenerated by faith in Iesus Christ, begotten before all ages: that they were nourished, and purchased eternall life by Iesus Christ: that they and we haue but one God, and one onely Iesus Christ, one Mediator and Redeemer: That by faith, they sacramentally communicated, and participated spiritually of the blood of Iesus Christ, for their saluation and eternall life: That there is no difference touching God, betweene them who did precede the incarnation of Iesus Christ, and vs that were since his incarnation: but both they and wee are equally the Church of God redeemed by the blood of the iust and vnspotted Lambe Christ Iesus. For the rest, they had a faith of the future promise, and obserued the holy Sacraments and sacred Symboles of the Sacrifice which should be consumma-

Comparison of the faith of the ancient fathers of Israel with ours.

ted

ted by Ieſus Chriſt: and wee in the new law celebrate the memoriall and remembrance of the ſacrifice now finiſhed by Ieſus Chriſt, hauing a fruition of the promiſe accompliſhed.

If then the Iſraelites eate the ſame celeſtiall bread, and drunke the ſame ſauing drinke, which we doe by faith in one onely Ieſus Chriſt: If they had ſacred ſignes to repreſent actually and really the future death of Ieſus Chriſt, euen as we retaine ſacred ſignes of his preſent, or paſt death: they for the future, and we for that which is paſt; why did the Miſſalians inuent this new magicke, to conuert an holy Sacrament ordained by God, into a magicke of tranſubſtantiation, and into an accident without ſubſtance? If God to approue his power, and to manifeſt the hardneſſe and obſtinacy of *Pharaoh* was pleaſed to performe wonderfull things by *Moſes* and *Aaron*, by conuerting a Rod into a Serpent, water of the riuer into blood, and into frogs: the duſt of the earth into lice: and then to make the nauigable ſea dry, performing many other miracles: can we by this infer a tranſubſtantiation of the little round azimall hoſt, printed with images, into an accident without a ſubſtance? In what place of the holy Scriptures, when mention is made of ſacred ſignes, and Sacraments, or ſacrifices ordained by God, is it ſaid that the ſigne or ſacrament was tranſubſtantiated? But on the contrary, Gods will accommodating it ſelfe to mans infirmity, he ordained from time to time cõmon ſignes, for notes & marks of aſſurance of the thing ſignified: wherein Gods power is the more renowned and exalted, in really giuing vs, what by the ſacred ſigne is repreſented by the vertue of faith, and of the holy Ghoſt, as if the ſigne it ſelfe had beene really tranſubſtantiated by ſome occular miracle. For the Sacraments comprehend in them, more ſpirituall then carnall ſenſe. For this reaſon God by his Prophets euer blamed his people of

D. Aug. contra Fauſt. 20. ca. 21. & cap. 14. l. 19. & contra Petilian. lib. 2. ca. 37, 77.

1 Cor. 10.

Auguſt. in Pſal.

Againſt miracles alleaged by the Miſſalians.

Exod. 7.

Exod. 8.

Exod. 14.

of Israel, for vnderstanding the sacraments too carnally, as succinctly we haue before declared.

But tell me O Missalians, when Iesus Christ made it knowne how himselfe was the true bread of life descended from heauen, to conferre life eternall; and how these sacramentall words of eating his flesh, and drinking his blood, were to be vnderstood, wherewith the Capernaits your Predecessors were scandalized; did he teach vs in this interpretation, that to eate his flesh should be meant, by a little round transubstantiated host? that the round host of flower, and the wine, is no more bread or wine, but accidents without substance? Is this your abhominable magicke, the doctrine of Iesus Christ. Nothing lesse. But Iesus Christ like a true and heauenly Lawgiuer, who can onely sincerely interpret his owne law, made answer to the Capernait Doctors, how they were grosse and carnall minded, minding onely the flesh, as you Missalians doe, though the flesh alone profits nothing: alleaging how his sacramental words were spirituall: The flesh saith he, profits nothing: but the spirit quickens. As also, O Missalians, how can you religiously accord your transubstantiation with the doctrine of Iesus Christ, which promiseth and assureth eternall life to those, that shall eate his flesh, and drinke his blood, if you conceiue these words carnally? For you cannot be ignorant, but that your owne bodies when they haue deuoured these round transubstantiated hosts into flesh and bones, drunke and taken downe the transubstantiated wine into blood, notwithstanding liue & are mortal through the necessity of the law. Wherefore eternall life promised by this communion, cannot be vnderstood by a mortall body, or flesh. And therefore of necessity you must needs acknowledge, for the most sacred interpretation, that to eate the body and drinke the blood of Iesus Christ, must haue reference to a spirituall and heauenly

The interpretation of Iesus Christ touching the eating of his body.

Iohn 6.

heauenly life: and that the flesh profits nothing, but the spirituall words; and the communion of the body and blood of Iesus Christ, by faith and spirit giue eternall life. This interpretation is many times recited by the holy Apost'e St. *Iohn*, when Iesus Christ himselfe vseth these words, Hee that comes to mee, shall neuer hunger; he that beleeues in me shall neuer feele thirst, but haue eternall life. Are not these termes intelligible enough, to expresse this holy sacrament of the communion of the body and blood of Iesus Christ, without running to your magick of transubstantiation?

Another interpretation of the holy Doctor and author of the sacramentall law is described, when Iesus Christ was interrogated by *Nicodemus*, of the meanes how a man might be regenerated, and borne anew. Is it possible saith *Nicodemus*, that a man can returne again into his mothers wombe? Did Iesus Christ answer this demand, by affirming that in the holy sacrament of Baptisme, the water was conuerted into the body, into flesh & blood, and transubstantiated in a carnall womb, to be there againe ingendered and regenerate? Was there not also as great reason, according to your Magicke, to haue returned this answer, as well as in the holy Sacrament of the Supper? for by the one of these two Sacraments, we are regenerated, and by the other nourisht. Now regeneration is as admirable to humane wisdome, as nourishment; for conformable to humane and carnall iudgement it may seeme vnpossible, that we can be twice engendered and begotten. But our good God vseth the like interpretation of Regeneration, as of the communion of his flesh and blood: which is, that these sacramentall termes must bee spiritually conceiued, and not carnally: for the flesh profits not; but the spirit quickens. What is of the flesh is carnall, what of the spirit, spirituall.

Comparison of Baptisme with the Sacraments of the Supper.

Iohn 3.

The holy Apostle, relating to the *Corinthians* what

1. Corinth. 11.

he had receiued from Gods hand, admoniſhed them of the comming of Ieſus Chriſt: during the expectation whereof, hee commands them to communicate of the body, and blood of Ieſus Chriſt, by the fraction of bread, and the cup of benediction called the new Teſtament, and new couenant contracted by the blood of Ieſus Chriſt: wherefore ſeeing wee are aſſured of the ſecond comming of Ieſus Chriſt, being aſcended vp into heauen, and ſet at the right hand of God his Father: till the day predeſtinate that hee ſhall returne to iudge both the quicke and the dead: how will you reconcile this paſſage, O Miſſalians, when by the magicke you vtter, you make him deſcend, and returne the body of Ieſus Chriſt in fleſh and bone, before the time preordained for his ſecond comming.

This Magicke was by you reſtored, ſince the firſt author of your Miſſall Sacrifice *Numa Pompilius*: who by his magicke diuulged, that he made his Nymph and Goddeſſe *Egeria* come downe from heauen, as alſo his *Iupiter Elicius*, by whoſe meanes there were celeſtiall ſecrets and myſteries reuealed vnto him. If by your magicke the round conſecrated hoſt, was tranſubſtantiated into the true and reall body of Ieſus Chriſt, the bread being no more bread, but the true body, how came you to be ſo preſumptuous, to breake and teare in peeces the body of Ieſus Chriſt, according to the inuention of *Sergius* the ſecond of that name your predeceſſor Romane Pontife? Are not you farre more execrable executioners then your predeceſſors, Lieutenants of the Romane Church, which crucified Ieſus Chriſt, and yet they neuer tare, nor rent his body in peeces, as he propheſied? And notwithſtanding you are not contented to haue broken it into three peeces, but in your Miſſall ſacrifices you preſume to drowne and ſteepe one portion in wine, tranſubſtantiated into blood, to be ſwallowed, and drunke.

Numa Pompilius, vt populum Romanorum ſacris obligaret, volebat videri ſibi cum dea Aegeria congreſſus eſſe nocturnos, eiuſq; monitu ſe, quæ accepta diis immortalibus ſacra forent, inſtituere Valer. Max. lib. 1. cap. 3.
Iohn 19.
Exod. 12.
Numb. 9.

To

To confirme your Magick of transubstantiation: why tooke you no order to preserue from corruption your little round printed Hosts, which you keepe and lay vp so curiously in reliquaries and boxes, after they are transubstantiated into flesh, and bone, and into the reall bodie of Iesus Christ? Is it not an abominable heresie to beleeue, that the bodie of Iesus Christ is capable of corruption? Nay, and oftentimes is eaten, by Wormes, Weasels, Rats, and Mice? Can you interpret this, to be an accident without substance? When your Hosts become many times stinking and corrupted in your Cybaries? Many times likewise deuoured by bruite beasts of the earth, which you cause to be burned, and their ashes laid vp in Reliquaries?

Corruption of the holy Sacrament.

Against transubstantiation.

When *Victor* the third of that name, *Pope* of *Rome*, receiued poison by your transubstantiated Wine into blood: was this an accident without substance? Or when the Emperour *Henry* the seuenth of that name, was poysoned, by eating of a little round, consecrated, and transubstantiated Host, was it without substance, when it procured death? There was much more apparance for the celestiall Manna, giuen to the people of Israel, the which though it corrupted, when it was kept; yet that which was reserued in secret, within the Arke of the Lords Couenant, was preserued without corruption: but yet for all this was it transubstantiated into flesh, and bones, to bee called celestiall bread, bread descending from Heauen, the Bread of Life, or the bread of Angels?

Herman. Cont.

Blond. Platin.

Now it remaines for vs to contest with the subtill reasons of the Missalians, who to make a foundation for their Magicke, insist carnally vpon the word *est*, saying, that these words were expressely written: *This is my body, this is my blood*, when Iesus Christ instituted the holy Sacrament of his Body and of his Blood, vnder the Symboles of bread and wine.

Nehem. 9.
Psal. 78. 104.
Psal. 16.
Iohn 6.

But I desire all those that are zealous of the honour of God, exactly to weigh the sacred Institution of this Sacrament, by which God meant to symbolize and signifie the communion of his body by the bread, and the drinking of his bloud by the Wine and Cup. All will confesse, that the true and principall nourishment of mans body, is comprehended vnder the kinds of bread and wine: so that the terme of bread is often taken in the holy Scriptures for the nourishment and life of Man.

Genes. 3. Let vs enter into an examination of the passages of the Bible. Was not the first Man, created after Gods similitude, for the penalty of his offence, told, that hee should eate his bread with the sweat and labour of his body? Can any man be so ignorant as not to confesse, that this was vnderstood by the liuing and life of Man?

Genes. 28. When *Iacob* prayed vnto God to giue him bread and raiment: did hee not vnderstand by bread, whatsoeuer was requisite for his whole nourishment? When wee heare recited, that God rained bread vpon the people of Israel being in the desart, and that the Israelites were repleniſhed with this celestiall bread: This terme of bread, was it not conceiued by the celestiall Manna, sent by God to sustaine the people of Israel?

Exod. 16. Nehem 9. Psal. 78. 6.

Sap. 16. Iohn 6. Is this Manna called the bread of Heauen, and the bread of Angels, giuen to the people without labour or trauaile?

Gen. 14. When *Melchisedech* meant to furnish good Father *Abrahams* Armie, did hee not present him with Bread and Wine?

Gen. 18. Gen. 21. When *Abraham* was to gratifie and refresh three Angels that appeared vnto him: Did he not expose vnto them bread baked vpon the embers? Did hee not giue *Agar* bread for her nourishment? *Isaacs* Mother

Gen. 27.

to

to fauour her best beloued sonne, gaue him bread. *Ioseph* in Egypt offered bread to his brethren for their nourishment. Gen.43.

When we goe about to describe a Famine and scarcitie of victuall, doe we not say there wants bread? When God promised any mercy or fauour to his people that did keepe his commandements; Did he not giue them assurance of bread in sufficiencie? when hee recommends vnto vs the poore, as his members, commands hee vs not to giue them bread? It is bread therefore, which nourisheth and sustaines the heart and life of man. Gen.47. Numb.27. Tobit.4. Psal.104.

When Satan enterprized to tempt Iesus Christ, to testifie that he was true man: Did hee not make choice of bread, when hee incited him to make the stones bread? Mar.4. Luk.4.

When Iesus Christ celebrated his banquets to giue bodily nourishment, once to fiue thousand men, and then againe to foure thousand persons: Did he not shew his power vnder the Symbole of bread? When hee taught vs to addresse our prayers to God: Did he not expressely ordaine in the Lords Prayer that we should request of God to giue vs our dayly bread? And bread is not onely mentioned in the holy Scriptures for vulgar and corporall nourishment: but also in sacrifices celebrated by the Hebrew Priests, and the prescript Law of Sacred bread ordained by God: that was azimall bread without Leauen. Other bread was tearmed the bread of proposition, which the Priests euery weeke renued and eate, which *Dauid* vsed, presented to him by *Achimelech* the High Priest. Mat.6. Luke 2. Exod.21. Leuit.24. Math.11. 1.King.27.

Contrariwise the tearme of bread, is appropriated to the bread of iniquitie, of lyes, of sorrow, to polluted bread of Idolaters, to bread of coinquination offered vpon the Altar; to bread of mourning, and to bread of trembling. The Ephraimites also called ashy and vn- Ose 7.

turned loaues: that is to say, halfe bak't, halfe circumcised, and Idolaters.

And therefore, O you Missalian Capernaites, you must not be so obdurate, and inueterate in your carnalities, as not to obserue the phrases of the holy Scripture, in which bread is oftentimes taken for terrestriall and corporall bread; as when it was said, that man did not liue onely by bread, but also by whatsoeuer proceeded out of the mouth of God.

Deut. 8. Mar. 4. Luke 4. Math. 15.

Sometimes also bread is taken for the Word of God, and Doctrine. When Iesus Christ commanded his Apostles to keepe themselues from eating leauened bread with the Pharises: these tearmes of bread and leauen, are they not expressed by the doctrine of the hereticall Phariſes? When the Cananitish woman demanded grace and mercy for her daughters health, detained in in a long malady of sickneſſe: did not Iesus Christ answer her, how it was not lawfull to take the Childrens bread, and cast it to Doggs? Was not the bread in this answer, taken for life and health, and not onely for corporall nourishment?

Math. 15. Mar. 7.

Wherefore if bread bee taken for the life of Man, which depends principally of Bread and of Wine, and that Gods goodneſſe, accommodating it selfe to our infirmities, made choise of these two signes and symboles, or notable markes, to signifie his body and his blood; that is to say, the bread, the Wine, these two prouisions being common to all Nations, was this any reason, to build vpon it a carnall transubstantiation, as if God without it were not mighty enough, really to figure, and represent vnto vs sacramentally, that life was giuen vs: yea, life eternall, by the communion of consecrated bread, and Wine of benediction; these being figures and symboles of his body, and of his blood?

Math. 26. Mar. 4. Iohn 6.

Iesus Christ produced these words, that the Bread is his

his body, and the Wine is his blood: he also said, that himselfe was the Bread of Life, the liuing bread, and that he was the liuing bread come down from Heauen. Further hee sayes, that hee who eates of that bread, shall liue eternally. Doth this inferre by the word *est*, that Iesus Christ is conuerted and transubstantiated into bread, and that hee is no more Christ, but an accident without substance. O abominable heresies! haue you any more reason, O you Missalians, to interpret these words carnally, *This is my body*, to transubstantiate the bread into the body, then when hee testifies, that himselfe was the bread, to transubstantiate him into bread, considering that it is written, how the communion of this bread giues eternall life? Iesus Christ said, *Hoc est corpus meum*: he also sayes of himselfe, *Hic est panis qui de Cœlo descendit*: in both these places, is not this word *est* vsed? And yet must we needs hereupon inferre a transubstantiation, in stead of orthodoxally interpreting the same by a Metonimy and familiar comparison of bread to Iesus Christ, that we might apprehend, how eternall life was giuen vs by him, and likewise by him our spirituall food is ministred, euen as by bread, a nourishment corporall? Math. 16. Iohn 6.

Howsoeuer, wee must alwayes haue recourse to the true expression of Iesus Christ, the absolute Law-giuer, and Author of this holy Sacrament, who expounding his owne Institution, saith in the first place, that hee is the Bread of Life, then afterwards hee sayes, that this bread is his flesh and his body, which must be offered for the saluation of the world: he saith, his flesh is true meate, and his blood true drinke; he sayes, that whosoeuer eates of his flesh, and drinkes of his blood, he will remaine in him. Iohn 6.

How doth hee himselfe expound this Manducation? Iesus Christ by his owne words expresseth himselfe: Whosoeuer comes to me, shall neuer hunger; and hee that Iohn 6.

that beleues in me, shall neuer thirst. Is not this a true eating, and a true drinking, neuer againe to be hungry, nor neuer to thirst? Must wee not in this haue faith, which consists in spirit?

To addresse our selues to Iesus Christ, our celestiall bread, our spirituall drinke, wherewith to bee satisfied for euer, to quench our thirst of sinne perpetually, must we runne to the Magicke of transubstantiation, and forge an accident without substance? Wherefore, O Missalians, doe you presume to inuent any other interpretation, then that of Iesus Christ, who witnesseth that the flesh profits nothing; but the Spirit quickens? and that his words are not carnall, but spirituall, giuing spirit and life, by faith and confidence, that hee is the Sauiour of the world, incarnate, dead, and crucified, to purchase for vs eternall life: and then raised vp againe, he ascended into heauen, sits at the right hand of God his Father, remaining an eternall Priest, Propitiator, Mediator, and Redeemer.

Iohn 15.

To returne to this terme, *est*, that does so molest the Missalians braines, that they dreame out of it a transubstantiation. If Iesus Christ vttered how he was the true Vine, that God his Father was the keeper, and that we are the branches; Can wee hereupon conclude by this word, *est*, a Magick of the transubstantiation of God, into the keeper of a Vine, of Iesus Christ into a Vine, and of our selues into branches?

Iohn 4.

If Iesus Christ was said to be the immaculate Lambe that wipes out the sinnes of the world; can wee herevpon induce a transubstantiation? If Iesus Christ said that he was the doore of the sheepe-fold, by whom we must enter to be saued: And that hee is the good Pastor, and wee his sheepe; must we needs so straine and wrest these places of the holy Scripture, as to thinke it necessary, because the word *est* is mentioned, to beleeue a transubstantiation?

Iohn 10.

When

When Iesus Christ admonished his Apostles, saying, that they were the salt of the earth ; did hee therefore transubstantiate or conuert them into Statues or Pillars of salt, as he did *Lots* Wife? If Iesus Christ said by his Apostles, that we are the Temples of God, in which the holy Ghost inhabits ; must wee therefore imagine, that we are transubstantiated into a masse of stone? Math.5. Genes.19. 1.Cor.5. 2.Cor.6.

If the holy Apostle writ, that Iesus Christ is the Rocke, out of whom came liuing water, to wash and purge vs from our sinnes: Must we wrest out of this a transmutation, and transubstantiation of Iesus Christ into a Rocke, or a materiall stone? 1.Cor.10.

If the holy Apostle testifieth, that we are the bodie of Christ: may wee by this inferre, that we are translated, and now no more men, but transubstantiated into an accident without substance? 1.Cor.12.

I readily foresee, O you obdurate Missalians, that you will obiect all these pre-alleadged places: wherein this word *est*, is, and make no mention of the Sacraments, which must the more exactly bee obserued, in that these be sacred mysteries ordained of God: which is most true.

And this word *est*, is not onely found in the holy Scriptures formerly cited: but when we speake of holy Sacraments first instituted by God for his people of Israel; is it written, that Circumcision is Gods alliance and Couenant? Gen.17.

In the other holy Sacrament of the Communion of the Paschall Lambe; was it said that the Lambe was the Passeouer, which is to say the passage? But shall we induce hereupon a Magicke of transubstantiation? Will you not confesse, O Missalian transubstantiators, that in these passages of the holy Scriptures, speaking of holy Sacraments, that this word *est*, can not be otherwise interpreted, then to signifie some reall performance: and that Circumcision was a signe and a marke Exod.10.13. Gen.17.

Numb.10. Psal.68.94. Mat.21. Iohn 2.

of the Couenant and alliance contracted by God with *Abraham*. The Paschall Lambe was also a sacred signe of the passage, for a remembrance of their deliuerie out of Egypt? The Arke of alliance for another Sacrament, of which it is written, that it is the truth and power of the Lord: Must wee vnderstand by this, that it was transubstantiated into the reall Maiestie of God? Wee must, wee must I say, interpret the holy Scriptures with discretion, and in humilitie without sophistication, and without Magicke, soundly to apprehend the conception of words, and not sticke so close to the letter, which kils: but receiue the Word of God in liuely spirit.

If then the sacred Arke is called the Lord, and nominated God, because in it he exercised his omnipotent power, and declared his Oracles and mysteries, by exteriour signes, to draw the Israelitish people to bee mindfull of God, and to feare and obey him: If Iesus Christ also said that hee was bread which came downe from Heauen, the Bread of Life; and that the Wine was his bloud: that the Cup is the New Testament, by the externall signes of Bread and Wine, to giue vs to vnderstand, that our life and sauing nutriment depended onely on Iesus Christ, and that by his death & bloodshed, we haue assurance of eternall life; euen as bread and Wine serue for corporall nourishment, and that he meant and ordained these sacred signes, to bee to vs for Sacraments, to approue and confirme our faith: Did he determin we should hereby Capernize, & Nicodemize, to enquire, or make doubt of Gods power how it is possible to eate the body, or drinke the blood of Iesus Christ: how we can possibly be regenerated and borne anew? Seeing the promise was made vnto vs by the Word, wherefore, haue you, O Missalians, conceiued a carnall transubstantiation, distrusting in the incomprehensible power of God? May it not suffice you simply

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ply to beleeue, that the body and blood of Iesus Christ was really and sacramentally offered, to communicate thereof for our spirituall nourishment, and to grant vs eternall life, through the Bread and Wine consecrated, with giuing of thankes; the bread being truely his bodie, and the Wine his Blood, which we must worthily receiue by faith, and puritie of conscience, as sacred signes and markes of the diuine Character, without searching too subtilly after the meanes, other then the plaine interpretation of Iesus Christ, that the flesh profits not, but the Spirit quickens, and that his words are spirit and life? Should wee doubt whether God hath power, by the symboles of Bread and Wine consecrated to make vs communicate of the bodie and blood of Iesus Christ, though the bread remaine bread, and the wine wine? If it were otherwise, this could be no Sacrament, but rather called a Miracle. As when Iesus Christ conuerted the Water into Wine, hee then vsed the miracle of transubstantiation, changing the Water into Wine: But hee ordained not this for a Sacrament, as he did the communion of his body & blood, by the sacred figures of Bread and Wine. Iohn 2.

Was it not also as easie for God to change the Wine into blood, or the bread into flesh, as for *Moses* and *Aaron*, to change the water of the Riuer into blood, to confirme the hardnes of *Pharaohs* heart; or when the clouds were turned into the flesh of Quailes, that rained vpon the people of Israel? Neuertheless, God did not ordaine, that these miracles should serue for ordinarie Sacraments: but herein he applyed himselfe to our infirmitie, exhibiting to vs sacred, but not transubstantiated signes, and yet are not vaine nor fantasticall: but signes externall that we may behold, touch, eate, and taste, remaining still in their substance: and neuertheless they represent sacramentally what is by them comprehended, and intimated, wherein consists the approbation Exod. 4. 7, 8. Exod. 16.

bation of our faith, to manifest by a sacramentall worke and ministration, that wee are in the number of the regenerate, and sustained by the holy Sacraments of Baptisme, and the Supper.

Chap. XXII.

Comparison betweene the two holy Sacraments.

Comparison of the two holy Sacraments.

IF wee may presume to make comparison of the two holy Sacraments of Baptisme, and of the Supper, though there bee a difference betweene it, and regeneration, which is not reiterated: For it sufficeth that we be once regenerate, and begotten anew; but this spirituall nutriment is often renued, according to the course of nature, and other differences, very amply described by the holy Apostles, and Ministers of Gods Word. Notwithstanding the same end, the same Iesus Christ is represented as well in Baptisme, as in the Supper. By the blood of Iesus Christ wee are regenerated, and by the same blood nourished. By the blood of Iesus Christ we are renued, sett, and engraffed; and by the same blood we are entertained and preserued from hungring or thirsting for euer. By the blood of Iesus Christ, wee cast off our old corrupt skin, and put on his body, from which likewise wee receiue nourishment, and eternall life. By the blood of Iesus Christ, we haue accesse and entry into the Kingdome of Heauen: And by the same blood, we haue fruition of the same kingdome.

Tit 3. Ioh. 3.6.

Rom. 11. Iohn 6. Gal. 3. Ephes. 4.

In this sense the holy Apostle testifieth, that wee were

were all baptized by the vertue of the holy Spirit, and we all likewiſe drunke of the ſame ſpirituall drinke, giuen vnto vs by Ieſus Chriſt. Be not theſe compariſons drawne out of the holy Scriptures? to witneſſe that Ieſus Chriſt is the onely aime and ſcope, whereto we muſt tend both in Baptiſme and the holy Supper? If therefore that the ſignes of ſacramentall water in Baptiſme, and of Bread and Wine in the Supper of Ieſus Chriſt, are ſacred Signes, Earneſts, Gages, Hoſtages, Symboles, Seales, and Sacraments, inſtituted by God for an aſſurance, and approbation of our faith: Wherefore, O Miſſalians, ſeeing you haue inuented a Magicke of tranſubſtantiation for the Sacrament of the Supper: why did you not likewiſe with the ſame Magicke ſophiſticate the Sacrament of Baptiſme? Why haue you not conſtituted that ſacramentall water, after it is by you exorcis'd and coniur'd with ſalt, to repell diuels, to be tranſubſtantiated into the blood of Ieſus Chriſt; the water being no more water, but an accident without ſubſtance, as you haue forged by the Bread and Wine? What difference doe you aſſigne, but Sophiſtries, Sophiſmes, and Miſſalian ſubtilties? If you perſeuere in your hereſie, by reaſon of this word *eſt*: this word is alſo vſed in the water of Baptiſme, which is termed renouation, and regeneration; it is named the holy Spirit, and the Veſtment, by, and with which wee are reueſted, renued, and regenerated in the blood of Ieſus Chriſt. Seeing therefore you acknowledge, O Miſſalians, that you could neuer yet meet with a ſecond *Berengarius*, to inſtitute another Decree of a Palinody, for the extending of your Magicall tranſubſtantiation, to the ſacred water of Baptiſme, and by the ſame meanes likewiſe to tranſubſtantiate your luſtrall Flegme & Spittle; your Oyle, your Creames, your Salt, & other Drugges, wherewith you haue corrupted the holy Sacrament of Baptiſme; why are you ſo inueterate, and obdurate in your Pom-

1. Cor. 12.
1. Cor. 10.

Againſt the Miſſalians.

Iohn 3. 4, 7.
Tit. 3.
Gal. 3.

Againſt the corrupters of Baptiſme.

pilian Religion, as to hale Ieſus Chriſt from the right hand of his Father, to make him in body and blood to deſcend by your muttered Magick, like another *Iupiter Elicius*, before the day preordained for his ſecond comming?

Luke 1. Mal. 4. Compariſon of the Sun to Ieſus Chriſt, which *Iuſtine* the Martyr vſeth in his Treatiſe of the Expoſition of faith, chap. 2. A notable compariſon of the Sunne, to vtterly confute the erroneous doctrine of Tranſubſtantiation.

I may well propound vnto you the ſimilitude of the Sunne, called by ſome Apoſtles the Sunne of Righteouſnes Ieſus Chriſt, becauſe light comes from Heauen, by this luminous and glorious ſphericall Planet: and ſo ſpirituall light is exhibited to vs by Ieſus Chriſt, who out of the night and darkneſſe of ſinne hath brought vs into the brightneſſe, and cleare ſun-ſhine of his grace.

You may now therefore vnderſtand, carnall & groſſe Capernaites, this ſufficient and euident compariſon, to intimate that the infinite power of God, is much more compleat and perfect, then your abominable inuention of Tranſubſtantiation. Will you not acknowledge, except your eyes be blinded, and obfuſcated with the palpable darknes of obſtinacie, that the Sunne giues vs his light, his force, his heat and vigour, and yet neuertheleſſe, the body it ſelf of the planetall Sunne remaines and continues in his ſphericall Orbe? Doe you not vſe to ſay ordinarily in common language, when the window of an houſe is open on that part where the Sunne ſhines, that the Sunne is come into the houſe, although the Sunne remaines ſtill in the Firmament? Muſt wee therefore violently hale and pull the body of the Sun, to make it deſcend, and bee tranſubſtantiated into this earthly ſubſtance, before it can affoord its heat, beames, light and nouriſhment, to Plants, Trees, Herbes, and Beaſts of the earth? Are you ſo brutiſh, O Capernaits, as not to recognize that the true Sunne of Righteouſnes Ieſus Chriſt, hath more power then this Aſtrall Sunne, being but mortall, and created? If then a mortall creature hath this power to infuſe into vs the vertue and efficacie of his body, by his beames, light, and heate,

heate, extended really and effectually ouer the whole earth, the body remaining ſtill in its heauen: and ſhall wee not beleeue that God an immortall Creator hath much more power to grant vs the true Sunne of Righteouſneſſe Ieſus Chriſt: to giue vs the vertue and power of his body and bloodſhed for vs by the beames, light, and heate of his holy Spirit, except hee be by your Magicke pluckt from the right hand of God, and his body drawne out of heauen, to be tranſubſtantiated vpon earth? Why ſhould not Ieſus Chriſt haue this power to affoord vs his light, and to offer his body and blood to enter into vs, if by faith and a pure conſcience wee be ready to receiue him, by the efficacy of his holy Spirit, as well and better, then the ſphericall Sunne can enter into our houſes, with his force and power, and neuer be drawne out of its heauen, to bee tranſubſtantiated? The Sunne is an entire body created, reſiding in heauen: the cauſe of the generation of Plants, Trees, and Herbes, which by his force and calidity, giues ſuſtentation to whatſoeuer liues vpon the earth, and in one and the ſame moment, hath power to quicken, heat, and nouriſh, an infinit number of Plants, Trees, Herbes, and beaſts of the earth; and yet his body is neuer ſeparated, diuided, drawne out of his ſpheare, nor tranſubſtantiated. The body alſo of Ieſus Chriſt which he aſſumed vp into heauen, ſet at the right hand of God: hath not that more force, more vertue, more power, to regenerate, nouriſh and ſuſtaine vs; to giue vs his vertue, light and beames; to inſpire, quicken, illuminate and nouriſh vs, and in a moment to make vs all by faith partakers of his body and bloud: to make vs members of his members, vnited in, and by him, through his true promiſe, comprehended vnder the ſymboles & ſacred ſignes commended vnto vs, till the ſecond cõming of his humanity be reuealed vpon earth? Wherefore then O Miſſalians, haue you deuiſed this

Magicke

Magicke of transubstantiation, to blaspheme against God, to impaire his omnipotency, and disable his vertue more then you do that of the sphericall Sun, but his creature? Why should you hale the body of Iesus Christ out of heauen, before the preordained time, to transubstantiate it into your little round azimall hosts printed with imagery, which you cause to bee adored, seeing Christ as God, there assists his Church perpetually, and hath the power to regenerate, feed, and sustaine vs: yea, with an eternall life and nourishment, by his most assured promise, testified by the holy Sacraments of Baptisme and the sacred Supper.

Iesus Christ as God assists all.

For other more familiar and domesticall comparisons, consider O Missalians, how earthly and mortall Princes are reputed, reuerenced and honoured by such sacred signes as they ordaine; I will onely propound vnto you two, which is to say, waxe and mettals: of one the Princes seale is composed, with which grants, pardons, and remissions are sealed, charters, and priuiledges by the Prince conferred. He that falsifies this seale is he not punisht as in case of high treason, euen as if hee had outraged the person of the Prince? Does not this seale represent his owne person, euen as if himselfe were present? Neuertheless the seale though it bee called the seale of the Prince, is not transubstantiated, but still remaines waxe: but otherwise hauing receiued the sacred character of the Prince, being then no more called waxe, but the Princes seale.

Familiar comparisons of Princes seales and coynings, which if they be conterfeited or falsified, the counterfeiters therof are executed as offenders to the Princes person.

Also the mettals of gold or siluer coyned with the Princes stampe, doe serue for mony, although they are no more called gold nor siluer; but hauing once exchanged their names at the Princes wil, they are either crownes, Angels or Pistols, or else shillings, groats or penies, or other such like names; they are yet notwithstanding mettals of the very substance as they were before, there is but that difference, that they haue the

Princes

Princes impreſſion vpon them by and in which hee is repreſented really: ſo that whoſoeuer clips or falſifies that money, is ſorely puniſht by death as a fellon and a Traitor to his Prince, for it is in a manner as bad, and as if he had offended and conſpired againſt the Princes owne perſon; by farre greater reaſon the bread and the wine conſecrated and ordained to bee Sacraments of the pretious body and blood of Chriſt Ieſus, repreſents them really, and not by picture. Wherefore whoſoeuer receiues it vnworthily, commits a haynous crime againſt the ſupreame and Diuine Maieſty of him, to his eternall damnation; but tis not to conclude a tranſubſtantiation by a moſt abhominable coniuration or witchcraft. 1. Cor. 11. 13.

But if you Maſſalians or Maſſe-Prieſts, Nicholaits and tranſubſtantiators, be not ſufficiently ſatisfied with Ieſus Chriſt & his Apoſtles interpretations, as likewiſe with thoſe ſimilitudes and familiar compariſons, to reduce and bring you to the ſincere way, and certaine forme ordained of God for to celebrate his holy Sacraments, in aboliſhing your Pompilian and Miſſafique Idolatries, ciecting from you your abhominable witchcraft of tranſubſtantiation. At the leaſt will ye not beleeue at all the interpretations of the anci et authors of the Church: hearken but to the ſayings of St. *Auguſtin* againſt *Adamantine* that notable hereticke: Euen as the blood, ſaith hee, in many parts and places of the holy Scripture is ſaid to be the water, the Stone alſo to bee Chriſt; euen ſo the bread is ſaid to be his body: which three places muſt be vnderſtood and interpreted to bee ſacred ſignes and figures, then when this very author ſaid Chriſt Ieſus vttered theſe words; *Hoc eſt corpus meum*, this is my body, in preſenting and breaking bread to his Diſciples, hee gaue them the ſigne of his body: for otherwiſe it ſhould ſeeme to bee a thing both inhumane and vnlawfull, to deuoure the pretious fleſh and

Here is proued by the Doctors the words of Chriſt concerning the Sacrament of his body and blood, to be ſpiritually taken and not carnally, and ſo vtterly Tranſubſtantiation is confuted. *L. 8. Aug. ch. 12.* The authority of ancient Doctors. St. *Auguſtines* interpretation. *Lib 3. de doctr. Chriſt. & in præfat. Pſa. l. 3.*

blood of Iesus Christ; if there were not the figure of the bread and wine for to keepe in memory his flesh and blood, the body of Christ hauing beene sacrificed to God his Father for our life and eternal nourishment. Againe the same author vseth this interpretation, The Sacrament visible is the new Testament, that is to say, the sacred signe of the inuisible sacrifice: the like interpretations are described by *Tertullian* against that hereticke *Marcion*, *Christus acceptum panem, corpus suum fecit, dicendo, hoc est corpus meum: id est, figura corporis mei.* Wherefore then O Missalians, haue you not followed the authority of these holy Doctors, of the Church which would not blaspheme against God by the magick of transubstantiation, but haue freely and vertuously acknowledged the Sacrament to be a visible signe or sacred figure, signifying by faith & spirit that which is inuisible? wherefore do you prepare the mouth and the belly for to deuoure the body and blood of Christ corporally, really and carnally? why offer you not your selues by true & liuely faith for to eate worthily Christ Iesus? Why haue you not vnderstood the manducation of the body of Christ, by the notable distinction of that learned Doctor S. *Ierome*, saying, the flesh of Christ Iesus is to be vnderstood carnally, when it is spoken of the shedding his blood, and crucifying of his body for our saluation; but spiritually, when it is said that his flesh is the true meat for vs to eate. For another proofe, I will alledge that learned Prelate *Gelase* Bishop of Rome, the which disputing against the Heretickes *Eutichines* and *Nestorians*, doth affirme the bread & wine consecrated and made Sacraments are neuertheless in substance bread and wine, but to be signes of the body and blood of Christ Iesus by the mystery of the Sacrament. And if ye desire larger testimonies, Saint *Ambrosius* vpon the Epistle of Saint *Paul* to the *Corinthians* hath explicated and made manifest, that the eating of the bread and

Lib. 10. de Cant. des. cha. 5. ca. sacrificium de consecr. distinct 2. Tertullian. lib. 1. & 3 4

Vt quid paras dentem & ventrem? crede & manducasti, ea. vt quid, de consecrat. distin. 2. Aug. in lib de remed. pœniten. & in Ioan. tra. 25. cap. 6.

S Hiero in epist. ad Ephes. Ca. dupliciter ead distinct.

S. Gelase against *Eutychius* and *Nestorius.*

S. Ambrose in the booke of Sacraments, *cap.* 1. & 11.

and the drinking of the wine doth signifie the flesh and the blood of Christ Iesus offered for vs. *Origen* likewise in his Homilies teacheth the Sacraments to be figures, which we ought to examine really, and not carnally: because saith he, that those words, *Hoc est corpus meum*, not vnderstood spiritually kils the soule, when he writes to eate the flesh of Christ. Wherefore S. *Chrysostome* admonished the people to honour that holy Sacrament in offring himselfe his soule to God, for the which Christ Iesus was crucified; & that by that holy Sacament of bread & wine, is signified to vs the similitude of the body and blood of Iesus Christ. For resolution, we must follow and be ruled, according to the instruction and interpretation of our holy Sauiour Christ Iesus and his Apostles, to honor and reuerence his holy Sacraments instituted of him by exterior signes, to lift vp our hearts and raise our spirits and minds to heauen, for to comprehend that which by those signes is represented to vs, and not to esteeme, hold, & account them as vaine pictures or apparitions; but endeuour to receiue them worthily by liuely faith and vertue of the holy Ghost, to the end to be fed and nourished with celestiall bread, to the saluation of our soules thereby to attaine life eternall.

Origen, in Leu. hom. 7.

S. Chrysostom. hom. 31. ch. 15. com. 1.

Psal. 12.

Let vs then be assured in Christ Iesus as members of his body that we may be reduced and brought all into one vnity, for to communicate and eate the same bread and drink the same wine compounded of many graines vnited together, to the end that wee may say with the holy Apostle, All wee faithfull are the body of Christ Iesus, saued and redeemed by his holy body crucified, and pretious blood shed for vs, and so remaining permanent in faith in Christ Iesus, in eating his body and drinking his blood, to beleeue firmely to haue beene crucified and risen from the dead, ascended into Heauen, and sitteth at the right hand of God his Father, vntill

1. Corinth. 10.
1. Corinth. 12.

D. August. in Ioan. tract. 30. Art. 1. & 3.

vntill that he returnes as he is ascended with his humanity, and neuertheleſſe his Almighty power and Diuinity to be distributed to vs and diffused in earth, and in all places, especially in his holy Sacraments, which he hath left vs for a pledge, and exteriour approbation of our faith, for memory and recordation of the death and passion of our Sauiour Iesus Christ.

FINIS.

To my Noble and most learned Author, *On his worthy Name.*

I N the Circumference of all *Natures* frame,
S O honor'd is (learn'd *Casaubon*) thy name,
A S so much need my encomiasticke lines,
A S a small Taper when that *Phœbus* shines
C Leare at noone day:

C An this so litterate *Age* afford a breſt,
A Closet where such profound wit doth reſt,
S Vch abstruce Learning? these he did combine
A Peerlesse *Grecian*, and vnmatcht *Diuine*:
V Nder the wounds of his *Polemicke* pen
B Led the Idolatrous Whore: Rareſt of men,
O Ver all *Nations* flies thy far-spred *Name*,
N O *angle* but resounds thy dateleſſe fame.

The admirer of his works,
ABRAHAM DARCIE.

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